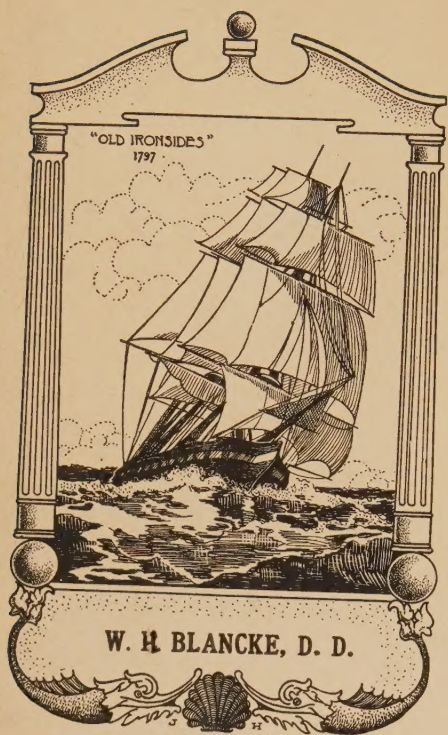


GO YE INTO ALL
THE WORLD





Go Ye Into All the World

A COLLECTION
OF SERMONS AND
ADDRESSES ON
FOREIGN MISSIONS

*By Lutheran Pastors
in America*

1905

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I.

THE MACEDONIAN CRY.

By the Rev. S. Schillinger, West Alexandria, O.

And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.—Acts 16:9.

Dearly Beloved:—

God is no respecter of persons. Acts 10:34. In His sight one soul is just as valuable as another. "What shall a man give in exchange for his soul (Matt. 16:26)?" is just as applicable to the inhabitants of Persia, India and China as to the people of our own beloved country. There can be no question but that God wants all people to be saved. He has done all that is necessary to save all. He sent His only begotten Son into the world, who accomplished the entire work of redemption for all mankind. "The blood of Jesus Christ his Son cleanseth us from all sin." I. Jno. 1:7. That little word "*us*," includes the whole human race. That not all are saved is not God's fault. It is man's fault. It is because men reject their Saviour. Jno. 3:18. It is also because of the indifference, carelessness, indolence and avarice of many that thousands of heathen perish eternally in their ignorance.

It is no small matter for Christians to look with indifference upon the heathen groping in spiritual darkness. To confer with them simply for commercial advantages, as is

the case with some civilized countries, is a crying sin. Their immortal souls should be the chief object of our interest. Such interest and concern can be aroused, however, only by the church. Only the Christian realizes the value of immortal souls. Many professed Christians, however, are very reluctant relative to their duty in this regard.

Our faith in Christ must bear fruit. The love of Christ must constrain us. II. Cor. 5:14. One of the most noble fruits of faith is to labor for the eternal welfare of our fellowmen. The little interest manifested on the part of many professed Christians toward the perishing heathen, is incompatible with Christian faith. Many lull their consciences to sleep with the vain hope that the heathen will not be held accountable because of their ignorance. The Bible, however, is our only guide. It tells of one way only to get to heaven, and that is through Christ. "I am the way, the truth, and the life: no man cometh unto the Father but by me." Jno. 14:6. It is clear, therefore, that the only way to eternal bliss is through Christ. The heathen must be brought to Christ. We know of only one way to bring them to Christ, and that is through the Word of God, the saving Gospel. We have no right to console ourselves with the thought that God saves them in some other way. If He can bring them to Christ in some way unbeknown to us that is His prerogative. It is our profound duty to hold to the Word of God, and to believe it to be the only means of bringing souls to Christ. This truth is emphasized by our text. Why did God send a man to Paul in the night to cry for help in Macedonia? Because Paul was a minister of the Gospel, and the Gospel was their only help.

May God give us grace, therefore, prayerfully and earnestly to consider

The Macedonian Cry.

- I. *Who cries.*
- II. *Whom does the cry concern, and*
- III. *What does the cry involve.*

“And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.”

It is not necessary to dispute whether this man was an angel, the Son of God, who appeared to the apostle on his way to Damascus, or a real man. It is claimed that angels do not cry for help, and therefore it could not have been an angel, but veritably a man from Macedonia. Since it is always best to hold to the literal sense of a passage, unless the Scripture elsewhere differently explains it, let us accept these words and believe that a man actually came to Paul from Macedonia. It certainly would not have been any more impossible than for those wise men to have come from some distant eastern heathen land, and appear in person in Bethlehem at the time of the Savior's birth. We are perfectly safe, however, in saying that God was the moving cause in the entire transaction. Although God does not need man's help, He has seen fit, in His mercy, to use him to execute His plans in the application of salvation. We are not wrong in saying, therefore, that this cry came from God, or that God cried to Paul to come over to Macedonia. Everything that is good finds its incentive in God. It was a good work that the man from Macedonia stood before Paul and cried that he might come over to them and help famishing souls; therefore the finger of God was in it. This adds importance to the cry. Knowing that the missionary cause is God's work, and that God calls His missionaries, should persuade us to have implicit confidence in every command of

God. The words of our text convince us that the cause was of so much importance that the Holy Spirit considered it necessary to dictate the circumstance to Luke and to cause him to write it as an exhortation for future ages. The omniscient God, interested in the eternal welfare of the Macedonians, sent this man to Paul, that His saving will might be executed pertaining to their eternal salvation.

When it is maintained that God cries for help to carry on the work of spreading the Gospel for the salvation of souls, we must not think simply of the Father, but also of the Son and Holy Spirit. Christ utters words along this line as clear and appealing as the Macedonian cry. He says: "Go ye into all the world, and preach the gospel to every creature." Mark 16:15. These words lack no clearness, and we cannot have the least doubt as to their source. They come from Christ, the Savior of the world, who was also moved with compassion upon the multitude because they were fainting, and scattered abroad as sheep having no shepherd; therefore He says, very pleadingly to His disciples: "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Matt. 9:37-38. These words of the Savior add strength and authority to the Macedonian cry.

The Holy Spirit is also mentioned in connection with the cause of applying the Gospel for the salvation of famishing souls. On the day of Pentecost, that great missionary day, His influence is particularly felt, and enabled the disciples to preach the Gospel in as many different languages as there were nations there represented. Acts 2. God the Father, Son and Holy Spirit, the God of the Christians, wants His followers to resound the Macedonian cry throughout all the

world, until there be not a country nor district left where the sound is not heard that Christ is the Savior of sinners.

What is meant by the followers of God is the church. The church is crying also for help to carry on the great and important work of missions. Faithful to her God, she urges all her members to pray and cry that young men might be sent to institutions of learning to be equipped and sent out everywhere to break the bread of life to a dying world. The church is God's institution; He has bestowed upon her the means of grace, the Word and the sacraments, and it is her sacred trust to administer these heavenly gifts to the salvation of immortal souls. Hence the call comes from the church, God's chosen vessel, to help spread the Gospel among the perishing heathen. She is conscious of her sacred duty; therefore, as the woman who diligently sought the piece of silver until she found it (Luke 15), she never ceased to resound the Macedonian cry. It has been heard from her very beginning to the present time. It is a duty she owes famishing souls to cry out and shout until the sound of her voice rings into the ears of all her children, and impresses them with the value of immortal souls, and the importance of spreading the saving means of grace. To this end the church has established institutions, seminaries and missionary societies. Her voice is ringing into the ears of sober, pious and gifted young men to go to these institutions, equip themselves and hasten to the rescue of the heathen groping in darkness. Young men! Will you not heed her voice?

But there is another source from which the cry comes so entreatingly and pitifully that it is almost incredible that mission work is not carried on with greater zeal. It is the deplorable condition of the poor heathen. If their abject misery and slavish idolatry does not move hearts to help,

they must be as hard as diamond and as impenetrable as steel. The poor females in India cry aloud for help. When their condition is rightly known we must realize the enormity of heathen religion. The feminine infant is an unwelcome guest. When it grows older it is not taught; in wifehood she is an abject slave; in widowhood she is cursed, and when she dies she is never mourned. "Her cup of misery is full." Her husband buys her at auction, and she dare not complain if he chooses to buy half a dozen more. She is raised to spend her sad life in scandal and vulgarity. She is taught to worship her husband. He is her veritable god. Their religion ignores and debases her. She must see her female offspring taken from her and sometimes murdered. How could her lot be much worse? Does not this sad picture cry to us for speedy help? How thankful we ought to be that we have not been so unfortunate as to be born in such a land, and under such terrible circumstances!

But it is of importance to consider

II. Whom the cry concerns.

This particular cry came directly to the Apostle Paul. "There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia and help us." Paul was an apostle of Jesus Christ. I. Cor. 1:1. He was a man, therefore, competent to heed the call. It was a duty he could not evade. He therefore at once took steps to comply with the man's important request; for it reads: "And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them." Paul's willingness to comply at once with the urgent call must not be forgotten. He realized that it came to him individually, and that it meant what it said. There is no possibility of misunderstanding

it. Had he refused to follow it he would have neglected an important duty and committed a great sin. No greater sin can be committed than to be the incentive to the loss of souls, or when you can prevent it to allow immortal souls to perish. The Lord said to the prophet: "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity but his blood will I require at thine hand." Ezekiel 3:18. These words express the importance of the call which came to Paul. He made no excuse either but followed it at once. He might have objected, as Moses: "O my Lord, I am not eloquent but I am slow of speech, and of a slow tongue." Ex. 4:10; or as Jeremiah: "Oh, Lord God! behold, I cannot speak: for I am a child." Jer. 1:6; or as Jonah who fled into Tarshish instead of going to preach to the Ninevites, as the Lord had commanded him; but he does not. He believes that the Lord understands what He means, and means what he says, and therefore he obediently concludes at once to comply with the call and goes over to Macedonia.

That is the right spirit and the one we ought to follow; for this urgent call came not only to Paul, and it did not cease when he was beheaded, but it comes to the entire Christian church at all times, and to each individual member of the church. It comes to you and to me this very day. Have you ever thought of this? Has it ever occurred to you that the Macedonian cry concerns you? What are we doing to comply with this urgent cry? Parents! have you no sons? and do you not think God has given them to you for a purpose? Is that purpose to amass wealth? This seems to be prevalent opinion. There is such a craze in our age for filthy lucre that parents seem to think their sons can be suc-

cessful then only when they are making as much money as possible. The question is not asked: "Where can our sons do the most good in this world, but where can they make the most money?" Immortal souls are only too often sacrificed for filthy lucre's sake. It is nothing but greed and selfishness when parents think that their gifted sons, with whom God has blessed them, have been given them simply for commercial gain. That thought does not only hinder the cause of mission work, but it steals the hearts of the parents away from their God and brings ruin upon their sons. So they never stop to think that some of those gifted sons might become noble missionaries to the perishing heathen? This is one way to hear the Macedonian cry. Give your sons! Send them to institutions and seminaries that they may be equipped for this important calling! If you cannot go yourselves the Macedonian cry appeals to you to consecrate your sons. Now don't look at your neighbor and think the call is intended for him but not for you; he may give him sons, but you cannot spare yours! Who among you would dare to say, if death knocked at your door, that you could not spare your son? The cry, however, comes to you, young men, as well as to your parents. Too many young men have caught up the avaricious spirit of their parents. As the old bird pipes so the young ones twitter. They think, too, that God has put them into this world simply to amass wealth, and the more they can add acre to acre the more they think they have attained to the ideal of success. Others consider the goal of their lives to consist in having a good and pleasant time in a worldly sense. To equip themselves as missionaries among the heathen seldom occurs to our American youth. How do you know, however, young men, that you are not fighting against your God by refusing to become missionaries? God has seen fit to confer such a

great favor upon men as to use them as instruments among poor sinners; but what would you think if the instrument rebelled in the hands of its maker. That is just what many are doing who refuse to take part in the work of missions.

Again if you think that the Savior does not mean that you shall go personally, does that excuse you entirely? Indeed not. If you cannot go in person God has blessed you with temporal gifts; He has given many of you riches. Are you going to use them simply for your own pleasure and gratification? Do you not think that God has bestowed these blessings upon you that you might use them to aid some one who is willing to go but who has not the temporal means? Not one man, woman or child is exempt from taking part in this great work. The cry comes to us all. It is a duty we all owe to our God, and to our fellowmen to participate in this work.

But finally, it is of the greatest importance to consider

III. What does the cry involve?

The Lord does not say to His disciples simply: Go and preach, but: Go and preach the *Gospel*. It was not left to their discretion, therefore, what to preach; a fatal mistake into which so many preachers have fallen in our age, but they were to preach the Word of God. Paul says to Timothy: "Preach the Word, in season and out of season." Preach it whether people want to hear it or whether they do not want to hear it; they must hear it or they must be damned. To the impenitent the law must be preached with all its force until their hearts have become thoroughly softened; to the penitent Christ and He crucified to their comfort and consolation. Some years ago we received a letter from a young missionary, who had a zeal without knowledge, soliciting financial aid; among other things writing

that he thought it was time to stop preaching doctrine and go to saving souls. Well, how are you going to save souls unless you preach doctrine? What is preaching Christ and Him crucified but doctrine? Indeed, you can scarcely say anything about Christ without inculcating some doctrine. To stop preaching doctrine means to stop preaching Christ. This point cannot be sufficiently emphasized. There is no possibility of saving souls without administering the means of grace, the Word and sacraments. It does not become us, fallible creatures, to sit in judgment over the means God appointed for man's eternal happiness, and to say that Baptism is not essential to salvation. It ought to be enough for us to know that Christ has instituted Baptism and then He has said: "He that believeth and is baptized shall be saved." Mark 16:16. When we speak of the power of God's Word to save souls the sacraments are included. Paul writes to the Galatians: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1:8. These words were written by inspiration of the Holy Spirit, and insolent men will tell you that the means of grace are not essential to salvation. But no matter what men say, in the Bible we read: "For I am not ashamed of the gospel of Christ: for it is a *power of God unto salvation* to every one that believeth; to the Jew first, and also to the Greek." Rom. 1:16.

When a missionary goes among the heathen, it is necessary that he first preach the law, the ten commandments, for by the law is the knowledge of sin. Rom. 3:20. The sinner will never acknowledge his need of a Savior until he is convinced of his dreadful condition of sin and its terrible end. He must realize that the wages of sin is death. Rom. 6:23; eternal death. The patient never sends for a physi-

cian until he is persuaded that he is sick. Jesus is the Master Physician who heals all diseases, but people must be brought to Christ. The heathen must be brought to Him. Before that can be done they must be taught to put away their gross sins. Christ and sin cannot dwell in the same heart. When they see their awful sins, and are sorry on account of them, when they have truly contrite hearts, then the balm of Gilead must be applied, Christ and He crucified must be held up before them as the only remedy to heal them from their diseases and cleanse them from their sins. Ezekel 37:23. When the children of Israel were bitten by fiery serpents in the wilderness, Moses elevated a brazen serpent upon a pole, and all that looked upon the brazen serpent were healed. Num. 21:6-9. That brazen serpent was a type of Christ. Jno. 3:14-5. Every one that looks to Jesus by faith will be saved from the fiery serpent of sin; that serpent of which the Lord said (Gen. 3:15), the seed of the woman should crush the head of the serpent. That seed is Christ. Gal. 3:16. The serpent is Satan, that great dragon, who was ready to devour the Christ child as soon as He was born, but did not succeed. Rev. 12:3-5.

When Christ was crucified for the sins of the world, Satan thought he had accomplished his dire work, and destroyed the Lord of hosts, but he did not realize that in that very act his head was crushed, for the Lord of life came forth victorious from the grave, leading captivity captive and giving gifts to men. Eph. 4:8. This is what Christ did to save the human race. This is what must be preached, this is what people must hear, and this is doctrine. It must be told the heathen, that they may be brought to Christ, who is the way, truth and life, and no one can come to the Father except through Him. Jno. 14:6.

Some people erroneously quiet their consciences by claiming that the heathen are saved without the Gospel, that they being ignorant will not be held responsible. It is a false and deceptive comfort by which many rock themselves into sleepy inactivity, and excuse themselves for not having done more to bring the Gospel to the deluded heathen. If that were true the sooner we threw our Bibles away, and allowed ourselves and children to become heathen the better. There would then be no object in educating young men for the ministry, much less for missionaries to heathen lands, if the heathen are saved any way. That is a trick of the devil to destroy our confidence in the saving Gospel of Christ. Nothing pleases the devil more than to persuade people that they can be saved without the Word of God. But does not the Bible say that the servant who does not know his master's will (the heathen), shall also be beaten with stripes? Luke 12:47. Ignorance does not excuse. The Macedonian cry would have no meaning if the heathen were saved without Christ and without the Gospel. Paul would not have at once endeavored to go into Macedonia if he had thought that they did not need the Gospel to be saved. As much as we know the poor heathen, dying without the Gospel are lost; and we, *we* whom God has blessed with the means to bring them to the saving Word, will be held responsible. Do not reason within you that God would be unjust! He gave the world His Word at different times (in the beginning, at Noah's time and the time of Christ), and why is it that many are to-day without it? Is it God's fault? No! it is man's fault. It is partly your fault and my fault the millions of heathen are without the Word of God to-day. If man had done his duty there never would have been any heathen and there would be none now. If the Word of God had been rightly inculcated at all times everybody would

have the Gospel. It is due to the fact that so many professed Christians do not look upon the Word with sufficient importance that there are millions of heathen perishing eternally. The blood of the Lamb of God has been shed to take away the guilt of all their sins, the love of God, and of Christ embraces them, but we do not realize the importance of the Macedonian cry. Heathen are going to multiply right here in our own land if professed Christian ministers do not at once extricate themselves from the meshes of that damnable opinion that the Word of God, the Gospel of Jesus Christ, the Sacraments, Baptism and the Lord's Supper, are no longer adequate for our age. Sensational preaching must positively be stamped out because it is only promulgative of heathendom, and the Gospel, the pure Gospel again placed on its true candle-stick, and permitted to shine through all the world; then will heathen nations be brought to the feet of Jesus, and learn the comforting truth that Jesus has fulfilled the law for them, and suffered and died to take away the guilt of all their sins. Then will they learn that Jesus purchased for them a home in the realms above, a house of many mansions, not built with hands but eternal in the heavens. Amen.

II.

WHY SHOULD CHRISTIANS CHEERFULLY CONTRIBUTE TOWARD THE SUPPORT OF MISSIONS?

By the Rev. F. Kuegele, Crimora, Pa.

Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. —Matth. 13:31-33.

A prominent characteristic of the Christian Church at the present time is zeal for mission, a zeal which is manifest in all parts of Christendom, and a zeal greater than it had been known among Christians for many centuries. The time when zeal for missions, that is zeal for the conversion of the unbelievers was greatest, were the days of the apostles and in general the three first centuries of the Christian era. Even before John, the last of the apostles, had closed his eyes in death, Christian congregations were scattered over the Roman provinces from Babylon to the extreme west of Europe. This rapid spread of the Gospel was promoted by the fact that almost the whole civilized world was united in one vast empire, which had only two acknowledged languages, the Greek and the Latin. But the chief cause for the quick spread of Christianity was the zeal of the apostolic Christians for the conversion of the heathen. Every one

of them counted himself a missionary and did active mission work among his relatives, friends and neighbors.

When the Roman empire had become Christianized, or rather when Christianity had become the state religion, the zeal for missions soon began to flag, only the Christians in Syria and Persia continued very active and carried the Gospel to India, Tartary and China. In the seventh and eighth centuries the Western or Roman Church again put forth greater activity for the conversion of the heathen. In these and the following centuries the Anglo-Saxons, Germans and Scandinavians were won for Christianity.

Under the rule of popery the interest of the Christian Church for missions became less and less, until it had almost entirely died out. The popes and prelates showed far greater zeal in persecuting the true followers of Christ than in converting the heathen. In the centuries which we are accustomed to call the Dark Ages, heathenism in fact greatly encroached on Christianity, because heathenish ignorance spread over Christendom and the saints with their images and relics were worshipped with the Christians similar as the idols with the heathen. Finally God had compassion on His poor, oppressed and downtrodden Church and in the sixteenth century He awakened Martin Luther who again began to teach and to preach the old, apostolic doctrine, and by his labors the reformation of the Church was brought about.

But in the time of the reformation no missionaries were sent to heathen lands by the Protestants. This is in no way surprising, because the cleansing of the Church at home required their whole attention, and in the terrible wars which followed after the reformation the opulence of Germany and other Protestant countries was so thoroughly ruined

that the very means to send out missionaries would have been lacking. But where the light of the Gospel shines, it will create a desire for mission work. When the nations of northern Europe had somewhat recuperated from the ravages of the thirty years' war, they began to turn their attention to missions in foreign lands. In the year 1705, the first Lutheran mission in East India, the first of all Protestant missions, was started under the auspices of Frederick IV., king of Denmark. Since that time the interest for missions both domestic and foreign has been steadily growing, and now many millions of dollars are annually spent for missions. It is true that this zeal is not always of the right kind, yet it is a zeal for the spreading of Christianity, and as it was a pious Lutheran monarch who sent the first Protestant missionary to the heathen, we Lutherans should certainly be marching in the front ranks in the prosecution of this precious work. There is a vast and promising field for home mission open to our Church and the voice of Lutheran missionaries ought to be heard in every heathen land. To promote a lively interest in us for this blessed work let me to-day speak on the question:

Why Should Christians Cheerfully Contribute Toward the Support of Missions?

From the text we gather the twofold answer:

- I. *Because it is the nature of Christ's Kingdom to expand and to enlarge its Bounds; and*
- II. *Because Missions in the Distance are a Blessing to the Church at Home.*

I.

The two parables contained in our text both refer to the growth of the kingdom of God, but in different ways. The first, the parable of the mustard seed, describes the outward

growth of the Church. The Gospel of Christ conquers heart after heart, invades city after city, and nation after nation, and so the Church is continually spreading abroad over the face of the earth. The second, the parable of the leaven, refers more to the growth of the inner man in the individual Christian, and hence also to the growth of spiritual life in any local church or congregation. Purposely did I read both parables together. The first is this:

“The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.”

If we place a grain of corn and a mustard seed side by side it shows what a diminutive little thing the mustard seed is, and judging by the size of both grains one would think that the grain of corn would produce a plant many times larger than the mustard seed. But in fact it is not so. All things being favorable, the mustard seed will bring forth a plant taller than a tall man, and it will put out branches and will spread like a tree that in very truth the birds of the air can lodge and even build in it. Plant a mustard seed, which you can scarcely feel between the fingers, in a favorable spot, and after three months you will find it a tree branching out and covering quite a parcel of ground, that no other herb plant can equal it in size and quickness of growth.

As God in nature makes great things out of the small, so also in spiritual things.

The Word which Christ preached was not pleasing to the Jews and it was but a handful of disciples whose faith failed not when He had poured out His soul unto death. But when

that handful of uneducated men were endowed with power from on high and went forth to execute the command: "Go ye into all the world, and preach the Gospel to every creature," then this new plant began to grow, and to this day it has uninterruptedly continued to strike its roots deeper and to spread its branches wider from age to age. The resources of Rome, the mightiest empire that ever existed on earth, were exhausted to extirpate the kingdom of Christ, but the Cesars with all their power could not even stop its growth. Anti-christ set the Gospel, the seed from which the Church springs, under a bushel; but notwithstanding all his craftiness and cruelty he could not keep it there; it had to come forth again, to be preached to all nations and kindreds and tongues and peoples, and now the Church of Jesus Christ is become a mighty tree spreading its branches over all lands and extending even to the uttermost isles of the sea. In the 80th Psalm Asaph sings of the vine which the Lord brought fourth out of Egypt: "The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river." But the Church of the New Testament has made the stakes of her tent far wider. Of her we must say: She came forth from Zion in the land of Judah and she has encircled the round of the heavens. Her line is gone out through all the earth and her words unto the end of the world. There is no people nor nation where the voice of her Bridegroom is not heard.

And what we behold in the Church at large is continually being repeated in certain lands and localities. Our Evangelical Lutheran Church was planted in this western land by little bands of Christians, some of whom had been driven from their native country for the Gospel's sake. They were thankful to God for now being free to worship Him accord-

ing to His Word, and they dreamed of no great deeds. But God was with them and He soon caused them to enlarge their tents, and now the Mother Church of the Reformation is a power in the land, a tree stretching its branches from sea to sea.

This is the nature of Christ's kingdom: it grows, expands, enlarges; it is aggressive and is continually encroaching on the kingdom of Satan. The Word of Christ contains a germ of life and activity which will not suffer it to lie idle. It runs from place to place making conquest after conquest, as the Psalm says: "His word runneth very swiftly." The Gospel is the word of invitation to the marriage of the Lamb; it is sent forth that the marriage hall might be filled, and He that sends it will not be foiled. If it is not received at one place He sends it to another. If the dwellers on the avenues decline the invitation He sends His servants to proclaim it in the alleys and to urge it upon them that roam on the highways. This Word will run the rounds of the four winds until the Father's house is filled. It spreads as though carried on angels' wings. Sinners who have embraced it are filled with the desire that others too might be granted the bliss to taste of its sweetness and it prompts them to do what they can that this saving Word may be brought unto those who have it not. In its very nature the Gospel is a missionary Word and the true Church of Christ, the community of saints, is in fact a mission society. If the Church were at all times so filled and actuated by the Spirit of Christ as it ought to be, it would do the work spontaneously, and specially organized mission societies would not at all be necessary to speed the work.

A Lutheran Christian should not rest content when he and his family are provided with the Word of God in church and school. There is something lacking, if a Lutheran con-

gregation looks only after its own home affairs and does not think further than only to provide for its own needs. A Lutheran Christian must look beyond his own door-sill; he must take interest in the growth of the Church; he must have a heart for the promotion of the kingdom of God. He should ask: What can I do that the pure doctrine of the Gospel which God has so graciously granted me be brought to others also? Is there a door open, is there a Lutheran mission in which I can aid? Isaiah thus charges the Church: "Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side." Our eyes should not be riveted to our home interests alone, our heart should be large enough to have a place for those that are afar off. When here a handful and there a sheaf is gathered in we should rejoice over the work of the Lord and we should say to one another: Come, let us unite our prayers and contribute our mites that more laborers may be sent into the harvest, and that the everlasting barns may be filled.

But also in her mission work our Lutheran Church preserves her character of being a truly conservative Church. Lutherans are not like some fanatics who claim to be sent of God to preach everywhere. A true Lutheran will not be "a busybody in other men's matters." He will not give for the purpose of proselyting among Christians of another name. From the book of Acts we know that it is God who directs missionary work. Our Lutheran Church looks to see where a door is opened unto her, be it far or near, and she will put her hand to that work which is given her to do, and will always do that first which appears most necessary.

Now to our confessional Lutheran Church in this country God has opened a great door, and He clearly shows us

where our aid is most urgently needed. In various parts of our country many of our brethren in the faith live scattered abroad, and living scattered, they are without the preaching of the Gospel, and their children grow up without instruction in the saving truth, unless missionaries are sent to travel over the country and in a measure at least to provide for them. And whose duty is it to come to the aid of such scattered Lutherans? It is certainly one of the first and most sacred duties of our Lutheran Church to look after her own scattered children. Here we must not begin to say, people ought not to scatter out so far; they should not move to places where they can not have preaching and the Sacraments. There is some truth in this; but will it justify us in remaining idle and doing nothing for them? How does Christ the Savior do? If one of His fold has gone astray, will He fold His hands and say: It ought not to have gone astray? Nay, but He is up and doing to follow after that stray one and to win it back. Zealously should our Church walk in His footprints and be ready to make sacrifices and to supply men and means that the bread of life may be broken to her scattered children. It is a duty to send missionaries to the heathen; but to our American Lutheran Church home mission work among her own starving children is surely the nearest and the most necessary.

But doing the one we should not leave the other undone. Should we, could we fold our hands in idleness while the heathen are sitting in darkness and many thousands in our own land have not yet tasted the sweetness of the Gospel? Surely, if the Spirit of the Master is in us, if we are His followers indeed, the will of our Lord must be law unto us and we must be up and doing that the Gospel of Christ may be brought unto men.

II.

But let me hasten to say a word on the second parable in our text: "*The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.*"

While the Word of Christ is like a mustard seed producing a great and spreading plant, it is at the same time also a leaven which, when it has taken hold on a man, works and leavens the whole man and more and more makes him a new creature from heart, soul, mind and all his powers. Yet without entering in full on the merits of this beautiful comparison, let me here only ask: Why does the Lord connect these two parables, the one treating of the external, the other of the internal growth of the Church? Certainly because both stand in the most intimate relation, promote one another, illustrate one another and in fact are in a measure dependent upon each other.

It has already been mentioned, and this is a fact which history abundantly proves, that a church which is void of missionary spirit will also lack the proper zeal in behalf of the work of the kingdom of Christ at home, while, on the other hand, the children of the household will not be the worse for the willing hearts and open hands sending the bread of life beyond the waters. Helping to build the kingdom of heaven in other regions reminds us of looking to the salvation of our own souls, lest we help others and ourselves become castaways. If we assist in sending the saving Word to those who crave it and have it not, we are exhorted ourselves to appreciate it the more. If we read of little success in a mission field, it must remind us of our own hardness of heart, and if missionaries report of people traveling many miles to hear a sermon we must feel ashamed, if we our-

selves are often absent from the house of God, when we might and should be there. When a Christian gives for a mission he is prompted to accompany the gift with a prayer; for what is an offering without a blessing upon it? Where there is little or nothing to do, people become indolent; but where there is much to do, they are kept moving and active. A church which takes an active part in the interests of the Church at large, chiefly in the spreading of the kingdom of God, thereby promotes its own spiritual growth and welfare. Jesus Christ would have His Gospel preached to every creature, and He will bless every Christian and every congregation enlisting in His service with heart and hand to promote the work of missions.

Becoming over-satiated is a peculiar danger threatening those who have the Gospel preached to them abundantly. The Gospel is apt to become an every day thing to them which they do not much appreciate, as we rarely return thanks for every day blessings. Now if Christians take an active part in supporting missions they will, as a natural consequence, hear and read often of the deplorable condition in which the heathen are and it will be an object lesson to them, picturing the great treasure which they possess. So the money which they send over the waters returns to them again in blessing to their own soul. And the more a Christian reads of the miserable depravity of heathen nations, the more will he be prompted to argue: There is only one thing which can truly help the heathen, and are you not willing to go down into your pocket and to give another dollar to send the Gospel unto them?

And when we do contribute a little money for the support of missions let us not flatter ourselves that we are doing an extraordinary work which it was not actually our duty to

do. If we are leavened with the Spirit of the Gospel we must feel it our duty to make others partakers with us of the heavenly treasure. Certainly we are debtors "both to the Jews and to the Greeks." Now we cannot all go out as missionaries, but we can aid in providing those with the necessary means who are willing to stake their lives for the cause of Christ. If we cannot go ourselves we should do our part that others can be sent.

And when we do send others our prayers should go with them. A mite given with a praying heart is more in the sight of God than a handful of gold which a rich man gives and then thinks that he has performed his whole duty. In our daily prayers we should never fail to include our missionaries both at home and abroad, beseeching God to bless their labors and through their word to cause the light of life to shine into the hearts of those who are sitting in the shadow of death. Lord Jesus, who alone art the true Light of men, enlighten our hearts and all the ends of the earth with the light of Thy Gospel. Amen.

III.

HOW HEATHEN REACH HEAVEN.

By the Rev. S. P. Long, Mansfield, O.

"Now when Jesus was born in Bethlehem in Judea in the days of Herod the king, behold, there came wise men from the East to Jerusalem, saying, 'Where is He that was born King of the Jews? for we have seen His star in the East, and are come to worship Him.' When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, 'In Bethlehem of Judea: for thus it is written by the prophet, 'And thou Bethlehem, in the land of Judea, art not the least among the prophets of Juda, for out of thee shall come a Governor, that shall rule My people Israel.'" Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem and said, 'Go and search diligently for the young child, and when ye have found Him bring me word again, that I may come and worship Him also.' When they had heard the king they departed, and lo, the star which they saw in the East, went before them, till it came and stood over where the young child was. When they saw the star they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary His mother, and fell down, and worshipped Him; and when they had opened their treasures, they presented unto Him gifts; gold, frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way."—Matthew 2:1-12.

Sanctify us, O Lord, through Thy truth;
Thy word is truth. Amen.

Beloved in Christ:—

There are two Epiphanies and two errors among the people.

1. When the Lord Jesus Christ was born in the crib of Bethlehem, that was the first Epiphany, or manifestation of

Christ to Israel. In the lesson we have before us this morning we have the second Epiphany, or manifestation of Christ to the heathen. In other words, this is called the Heathen's Christmas. The Savior is barely born until His message came to the wise men who came from heathen lands, showing that He was not only to save Israel, but to save the world.

2. There are two common errors among the people. One is that in some way or other the heathen will be saved whether they hear of Christ or not; and the other is that Christians will be saved whether they take the Gospel to the heathen or not.

I believe that both of these are errors. The Lord has assured us that there is no other name under heaven whereby men may be saved but the name of Jesus. Christ Himself said, "I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me." If the heathen are ever to be saved, they must hear of Jesus, and in my own heart I do believe that the Lord God will not let any heathen perish without, in some way, bringing him the light, and there is a reason in God's Word for believing this. We learn in the first chapter of John that Jesus is the Light that lighteth every man that cometh into the world, and if we, as Christian people fail to bring that light to the heathen, surely God will hold us responsible.

I want to tell you to-day

How Heathen Reach Heaven.

and may the Holy Spirit write this lesson deep in all our hearts.

I. *He sees to it that missionaries are sent to them.*

These wise men from the East came to seek the newly born King. How did they know that a king should be born?

Where did they find it out? Where did they come from? From the East? New York is east of us; we are east of San Francisco, and San Francisco is east of the islands of the Pacific; there is no place on earth that is not the East; there is no place on earth that is not the West, and yet, when we remember that the Lord Jesus Christ was born in Bethlehem, and these heathen came from the East, we do know that they came from somewhere in the far East,—possibly Persia, and possibly further yet. How did they know that a king should be born? Where did they find it out? These wise men were not simply a new organization. We read away back in Daniel 2:48 that when Israel was taken captive down to Babylon, that Daniel himself was the chief governor of the wise men, and you will remember that Daniel told the people of Babylon how many weeks it would be until Jesus would be born. If the people heard that, surely he would not keep back from his organization, of which he was the chairman and the ruler, the great fact that a star of Jacob should appear; he would not keep back the great fact that the Jews were looking for a king who should be the Messiah, and that truth went on from generation to generation, so that over half a thousand years afterwards the wise men had not forgotten what Daniel had told them. The very first thing, then, that God did to bring these wise men to the Lord Jesus Christ, was to send them a Daniel, even though he had to be a prisoner to go there.

My friends, the same Lord God has been sending missionaries out into the world ever since; the same Lord God left His command, "Go ye into all the world and preach the Gospel to every creature." That command stands to-day. Are we going to obey or are we going to sit down in worldliness and idleness and not obey?

II. *He brings them and the Word together.*

The second thing that the Lord will do to help the heathen to reach heaven, is to bring them and the Word of God together.

I do not know, nor do you know, where these wise men came from, but one thing is certain, the message that Daniel left in the far East, and these wise men, though separated over half a thousand years, and possibly a thousand miles, in some way or other were brought together. We learn it not only from the fact that they started with that knowledge, but we learn it furthermore from the fact that the Lord God saw to it that they never saw Jesus Christ until they were first brought face to face with the Word of God. When they started to follow the star, they undoubtedly thought the star was going right on to the crib of Bethlehem. We are told by scientists that in about that year three great comets met, and in conjunction produced a new star. Whether this was occasioned by the conjunction of those great stars, or whether it was a newly created star for the purpose, I do not know, nor do I care. I know that the same Word that made the world could make a star to go to Bethlehem, and when those men followed that star, as I said before, they expected to find it leading them right to the Christ, but it did not. It lead them to the city of Jerusalem, and there they lost it. Why did that star hide itself at Jerusalem? Why did it not go right on across to Bethlehem? My dear friends, the Lord God never intended that the people should find Christ by the stars; the Lord God never intended that the people should find Christ any other way except through the Word of God. Stars may help to lead us to the Bible, but they never can lead us to heaven. The Lord manifests Himself to us in His works and in His Word,

but no man has ever been able to read in the works of God, who God is. I therefore repeat it, that nothing in God's works will ever lead us to heaven, but can only direct us to the Word. So that star of the East led the wise men up to Jerusalem, and up to Herod to ask the question, "Where is He that is born King of the Jews?" and Herod and all Jerusalem were stirred up; then they went to the Bible students and said, "What do the prophets say as to where Jesus shall be born?" and they began to read on through the prophets until they came to Micah. 5, and they discovered that Jesus was to be born just a few miles south of Jerusalem; they told the wise men, and *lo! the star appeared*. The star appeared just as soon as God had brought the heathen and the Word together; then they found Christ, and that is the way the Lord is going to show heathen to-day how to reach heaven, they and the Word must be brought together.

III. *He starves their souls on earthly treasures.*

There seems to be a desire in the heart of the natural man to feed on wealth; to feed on the things of this world, and he tries it. He wants gold, and says, "If I had so much I would be satisfied." He gets it, and he is just as dissatisfied as ever. He says, "If I just had learning as some people have, I would be satisfied." He gets the learning and he is just as dissatisfied as he was before. He thinks if he could just go somewhere else then he could find what he wanted; he goes and is just as much dissatisfied as before. So the Lord God takes men, as He did the wise men of the East, and gives them knowledge, but knowledge doesn't satisfy them; He gives them gold, but the gold does not satisfy them; they are called usually the three kings of the East: He gave them governorship, but all the fame did not satisfy the soul; so the Lord God thoroughly starved them on earth-

ly treasures in order that He might lead them toward heaven. One of the very first things that heathen must get thoroughly tired of before he will start heavenward, is of earthly treasures; they never can satisfy the immortal soul.

IV. *He gives His message convincing power.*

The Lord God takes these heathen and He gives them a powerful message that impresses their souls. You will please notice that these wise men from the East had no doubt in their minds whatever. They did not come to the city of Jerusalem and say, "Haven't you seen the star?" They did not say, "Is the Savior soon to be born?" or, "Has He been born?" or "Will He be born?" "Where is He?" "Haven't you seen Him yet?" No questions like these. There is only one question they want answered: "*Where* is He that is *born* King of the Jews?" How did these men satisfy their own souls that Jesus was born? The Lord God took His calling and united it with their calling, and thoroughly convinced them that His message was true. If you will notice the Lord's doings closely in the Bible, you will find that He always comes down to man's own calling and convinces him through it. Do you remember the story of Joshua when he was about to enter Canaan to fight the battle for the possession of that land? That night the Lord met him—met him how? The soldier was met by the Lord as a soldier. Do you remember the story of Jacob coming home to meet Esau, the enraged brother? He expected a fight. That night God came and wrestled with Jacob all night. You remember the fishermen along the Sea of Galilee? Christ wished to convince them that He was the Messiah, and told them to throw out their nets and they had a draught of fishes that convinced them that none but God could fill that net as it was filled. There were the learned

men in the temple. Jesus Christ convinced them that He was the Messiah. How? By explaining the Scriptures. Here are the poor lepers—they must find the Savior. He comes down to their disease and heals them, and they accept Him as the Christ. Here are the wise men of the East,—astronomers — astrologers — star gazers — the Lord God comes down to them, and with that star convinces them that Christ is born, and there never was another doubt in their minds. He called them with their own calling, and with convincing power, that never gave them any rest until they started in search of the new-born King.

V. *He enlarges the reason to flood it with Revelation.*

He enlarges reason. I speak of this purposely because there are so many people in the world to-day who seem to think that reason is dethroned the moment you become a Christian. You remember that Dr. Luther, in his explanation of the third article of the Creed says, “I believe that I cannot, by my own reason or strength, believe in Jesus Christ, my Lord, or come to Him, but the Holy Ghost has called me by the Gospel, etc.”

Now, says the present age, “If I cannot come to the Lord Jesus Christ by my own reason, then I must dethrone reason to become a Christian.” Brethren, that is not true. I will simply ask you the question, where is the most intelligence in the world? Is it among the heathen, is it among infidels, or is it among the people of God? Who have written the good books of the world,—were they men who were children of God, or were they not? You all know the answer. The truth of it is that when you study God’s Word and have the Word of God in you, you begin to enlighten and to develop your reasoning power; but with all that, Christian people do know that revelation is *not against reason, but above it.*

When the wise men came to Jerusalem, they did not lose their wisdom; they did not fail to use their reasoning power, and well might they have started back, had they depended upon reason. Just think of it, my friends, that these wise men should come within three or four miles of where Jesus was born, after all their travel, and find that the people there at Jerusalem, among the people of God, did not know anything about Jesus; and even after they had searched the Scriptures and found out that He should be born in Bethlehem, not one of them said, "Well, if the people of God do not care for the newly born King, why should we?? If they are not enough interested to go three or four miles to hunt Him, why should we? Let us turn back; let us go home again." No, they did not go home. Why? Because the Lord God first enlarged their reason and then flooded their reason with Revelation. He made them large, and Revelation larger, and when they found out that the fifth chapter of Micah told them what they had learned for five hundred years back in the East, that there should be a Savior born in Bethlehem, they were so thoroughly convinced that they said, "Now we are going"—reason flooded with Revelation—"We will obey the voice of God; we will go and find our Savior."

VI. *He combines all forces at last to unburden them.*

The last thing that God did before He brought them to Bethlehem, was to combine all His powers to unburden them. In that beautiful allegory of Pilgrim's Progress, we have Christian pictured with a large bundle on his back, growing very weary and tired as he beholds a hill and a narrow road, on either side a large wall, on top a cross, and down at the bottom a large grave open, and as he comes to

that hill the burden seems so heavy, but he manages to go up, and all at once the burden falls off of his back, as he stands before the cross, and it rolls down the hill into the sepulcher, and he finds it no more. There you have a perfect picture of the wise men of the East, with that awful burden resting upon them, as they go to Jerusalem and find so little interest in their only Savior, but it was not long until it seemed as if God stretched out every power and force to bring them down to the new born King. Back of them stands the hill upon which Jesus shall die. Oh, my dear friends, before the heathen can reach heaven, they must come to the cross. It was no mistake for the star of the East to come around by Jerusalem and lead them across the hill where the Savior should die for them. It was not a mistake for the Lord God to put the cross behind them and the crib before them. As soon as they had found out in Revelation where Jesus should be born, there was a light in their hearts, and a light above, and lo! the star appeared. With light inside of them and light above them, with the cross back of them and the crib before them, they bent their knees before the Savior of the world, and they unburdened their gold, and frankincense and myrrh; and, unburdened, like the pilgrim before the cross, the burden falls off, and rolls into the sepulcher and is lost, because when the wise men were saved, they came to Christ by all the powers that God could draw them with, and I would say to you this morning, that if there ever was a time when God seemed to have been using all His powers from above and from below, from all sides, to bring the people to God, it is now. How can a man, in this civilized world, in this world of Bibles, in this world of churches, in this world of godly men and women, in this

world of godly fathers and godly mothers, stay back much longer? It does seem to me that in the last years of the world, in the last years of the Christian Church on earth, all the forces are combining to draw men heavenward.

VII. *He finally leads them His own way.*

The last thing that Herod said to these wise men was that they should search diligently for the Child, and when they had found Him they should come back and tell him that he also might go and worship Him. God knew that the hypocrite was lying. The heathen who wants to go to heaven is not to go the way he came. So God warned these wise men in a dream to go home another way, and they went home the way that God had told them to go, and I am sure to-day that they are at home with their God. *They went His way.* There are some people who are still living in the same way they came,—born in sin, they are living in sin, and it will not be very long till they will be in eternity, and they are expecting to go home the way they came, and if they do, they will go to hell, and that is all there is about it. No man can go back the way he came and reach heaven. The Lord God showed these wise men from the East that just because they were wise they should obey, and because He gave the command they should go home His way, and they went, and Herod never saw them, but they went home to heaven, and Herod undoubtedly was lost. And so I come to you all to-day with this message: Go home—home in your missionary work—home in your daily labors; go home to your God, and go the way He has selected for you. “I am the Way, the Truth, and the Life; no man cometh to the Father but by Me,” says Jesus the only Savior of the world.

The Christian without missions,
The heathen without Jesus,
They both in sin will perish—
This may or may not please us.

Christ came His light to offer
To souls before they are lost,
If Daniels must be prisoners
And tell it at any cost.

The Word must reach the heathen
And they God's book first must find,
If night must turn to light and
And the star lead them on behind.

"Where is the King?"—The heathen
To all Christians now cry out—
The Word! the Word!! the Word they
Must have!! some will never doubt.

No mine so deep or barn full,
The soul will learn in God's school,
Can satisfy its longing—
God called a rich man "Fool."

When sea shells dip oceans dry
And waters flames to fire lend,
Then faith may go, and Reason
Revelation comprehend.

Within, without, above and
Below, God's forces all meet
To help the souls of heathen
To worship at Jesus' feet.

When there find salvation
And thanks pours out gold, its best;
They take His way, and homeward
They go to eternal rest.
Amen.

IV.

CHRIST'S OUTLINE OF MISSIONS.

By the Rev. William Dallmann, New York N, Y.

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen.—Matt. 28:19-20.

The greatest work of God—what is it? “The heavens declare the glory of God; and the firmament showeth His handiwork.” Ps. 19:1. And the poets, heathen and Christian, have sung the glory of God in the works of creation. But there is a greater work of God, that even the angels bow their heads forward to look into, I. Peter 1:12, and that work is the salvation of the sinful world by Christ Jesus. That is surely the greatest work of God.

The greatest work of man—what is it? Is it to build “skyscrapers” and ocean greyhounds, and to send Marconigrams from continent to continent? Great works of man, but not the greatest. If the greatest work of God is the salvation of the world, then the greatest work of man is mission work, for that carries forward the greatest work of God.

Let me fire your hearts with holy zeal for this work by unfolding to you

I.

THE MISSION AUTHORITY.

We Christians are sometimes asked why we do this work, why we go to the homes of people to invite them to church and send missionaries to foreign parts to disturb the nations in their faith, in short, why we meddle with other people's business.

Now, this is a fair question, and it deserves an answer, and the answer is: It is the Christian's business to meddle with other people's business. And the authority for this is Christ, who says, "All power is given to me in heaven and in earth." Mind you, it is not Christ in the manger of Bethlehem or on the cross of Calvary, but Christ after the battle in Gethsemane and after the victory on Calvary, Christ after He was declared with power to be the Son of God by the resurrection from the dead, Christ after He had proven to all the world His right to issue commands, and to demand obedience to His commands, Christ who is about to return to His native throne of glory gives His final orders to His people on earth. If now we do not obey His orders, we deny or defy the authority of Christ. For our work of mission we have the best authority in heaven and earth to back us and to cheer us.

II.

THE MISSION COMMAND.

The royal command of the Lord in heaven is "Go!"

Some things in the Bible are so difficult that even you and I will not quite understand them in this life, but others are simple; even your children in the kindergarten can spell out the Lord's mission command, G-o, Go!

Beg your pardon, what did you say? You are too old and have a family to support? The Lord wants obedience, not excuses; you must go, one way or another. If you cannot go, then "let go!" Let your son go to college, to the seminary, and then to the people without the Gospel.

You have no son? Even that is no valid excuse for evading the command to go. If you cannot go, and cannot let go, then "help go!" Your neighbor has no money, but a bright and willing lad: with your prayer, advice, and money help him to go.

When a minister was talking against foreign missions, the "Iron Duke" of Wellington sternly said, "Sir, there are your captain's marching orders, "Go!" So says Christ to you, "Go; let go; or help go!"

III.

THE MISSION PEOPLE.

"Go ye," says Christ, and "ye" are the people. Christ spoke to His disciples, but all Christians are His disciples. When Christ says, "Come unto Me," He means everybody, and when Christ says, "Go ye," He means everybody. The whole Bible is made up of these two words, "Come" and "Go." First we must come to God, then we must go to man. First we come to Christ to get forgiveness, then we go to man to bring forgiveness. In the word "Come" we get justification by faith in the word "go" we show sanctification by works. In the word "Come" I learn that God is mine, in the word "Go" I learn that I am His. Did the Lord say to you "Come," and did you come? Then to you He says "Go," and you must go.

IV.

THE MISSION PURPOSE.

Our single purpose is to make disciples of Christ, to bring men out of the sinful world into the Church of God, where faith cometh by hearing, and hearing by the Word of God. We are to be recruiting sergeants for the Captain of our salvation to bring in new recruits for the salvation army of our Savior. We are to be crusaders in a holy war to deliver the Jerusalem of the soul out of the hands of the infidels and there enthrone Christ as the Prince of Peace. We are to save people from their sins in which they are perishing. "The soul of reformation is the reformation of the soul." Once get men to accept Christ as their Savior, and all real reforms and true civilization will follow quite naturally and in due time. The cannibal feasts will end, the slave driver's whip will be laid by, the suttee fires will die out, children will no longer be burned alive in the firey arms of Moloch or exposed to the hungry wolves on the mountain side or thrown to the crocodiles in the Ganges.

V.

THE MISSION EXTENT.

"Go ye and teach all nations," is the command of Christ. In politics we may dispute about expansion and imperialism, but in the church the debate has been closed, and the settled policy is the aggressive conquest of the whole world. Bismarck is called great because he, like a blacksmith, welded a few German states into one empire, but Christ is the international statesman with an ecumenic policy. He wants to form all the rebellious millions of the world into one family of the living God. Alexander, Caesar, and Napoleon

were clumsy, provincial, tin soldiers and petty potentates alongside of the imperial Christ, the Captain of our salvation, who leads His army of the soldiers of the cross to the conquest of the world so that the banner of the cross may be unfurled to every breeze that blows. We rejoice when we succeed in planting a mission here and there, and well we may, for it is another territory pacified and annexed to the city of God, but it should only spur us on from conquering to conquer until all hail the power of Jesus' name and bring forth the royal diadem and crown Him Lord of all.

VI.

THE MISSION MEANS.

“Go ye and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.”

So simple, you say? Yes, quite simple, I say, but also quite sufficient. The Gospel is the power of God unto salvation; the Gospel is the sword of the Spirit; the Gospel is able to make thee wise unto salvation through faith which is in Christ Jesus.

This being true, we will have none of the spring styles and fall fashions of theology made in Germany. “Thus saith the Lord, ‘Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.’” Jer. 6:16. Like the disciples in Acts 2:42, we will continue steadfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers, and the Lord will add to the church daily such as should be saved. Acts 2:47. We keep up the prophetic and apostolic succession of the preachers of the Gospel. This one thing we do: We preach Christ crucified; let Him be unto the Jews a stumbling block, and to the Greeks fool-

ishness. What of it? Unto those who are called, both Jews and Greeks, Christ is the wisdom of God and the power of God.

VII.

THE MISSION SUCCESS.

Success—a magic word! Success—the great goddess worshipped by many multitudes! Business men do not like to invest in a losing venture, and even we Christians do not like to be on the losing side. What, then, is the prospect for success in the world wide mission work of the church? If you will do the work as Christ bids you do it, you will meet with success. For this I pledge you the word and honor of Christ Himself, for He says, “Lo, I am with you always, even unto the end of the world.”

When Napoleon was in camp, his very presence cheered every heart and filled every soldier with confidence of victory. Our Captain is with us always when we do His work, and His presence must enhearten, inspirit, enthuse us. If Christ Himself is with us, no one can curse and harm us. As Balaam said to Balak of Israel, so will it be said of us. “The Lord his God is with him, and the shout of a king is among them.” Num. 23:21. This is not a matter of doubtful speculation, but an assured fact of experience. The history of the church proves it that Christ is with His church and crowns her labor with success. On the first Christian Pentecost the Lord was with Peter’s preaching and three thousand were added unto the church. And that miracle has been repeated continually from that time unto this present. Paul had nothing but the Gospel; with the Gospel he went out into the world; the world rose against him; the fanaticism of the synagogue, the superstition of paganism,

the contempt of the philosopher, the fire and sword of thirty Roman legions; all rose up against the unarmed Gospel to do battle unto death, and the Gospel won the victory. Over the wreck and ruin of all enemies strewn the shores of time we still survey the wondrous cross on which the Prince of Glory died!

Beginning at Jerusalem, the disciples went out into the world preaching the Gospel, and in their footsteps churches sprang up. In Asia, in Africa, in Greece, in Italy, in Gaul, in Britain, in Germany, in Scandinavia, in America, in the isles of the sea—everywhere people were evangelized, christianized, civilized. To-day more than ever before the heralds of the cross are proclaiming the glad tidings and the Lord according to promise is with them and is giving success to their preaching. Our laborers are coming rejoicing, bringing in the sheaves. Go, everyone of you, go and share in the blessed work, and in the blessed success and in the blessed reward.

Go forward, Christian soldier!
Nor dream of peaceful rest,
Till satan's host is vanquished,
And heaven is all possessed;
Till Christ Himself shall call thee
To lay thine armor by,
And wear in endless glory
The crown of victory.

V.

THE FOREIGN MISSION WORK OF THE CHURCH.

By the Rev. Geo. Drach, Philadelphia, Pa.

General Secretary of the Board of Foreign Missions of the General
Council of the Ev. Luth. Church in America.

"Then Paul and Barnabas waxed bold and said, It was necessary that the Word should first be spoken to you, but seeing ye put it from you and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad and glorified the Word of the Lord, and as many as were ordained to eternal life believed."
—Acts 13:46-48.

The place of St. Paul in the history of Christianity, the character of his unparalleled work and the influence of his life and labors on his own times and on the succeeding ages, are matters with which every intelligent Christian must be more or less familiar. The story of this Pharisee's extraordinary conversion through the word and vision of the glorified Christ before the gates of Damascus and through the administration of holy baptism in that city by the disciple, Ananias, the strange fact of the selection of this fanatic persecutor of Christians—when the grace of God had made a new man of him—to be the first foreign missionary of the church, the narratives of his missionary journeys and the tradition of his death as a martyr in Rome, all these things have been known to us in detail since our earliest childhood; and it is important that we should know them, for we are

enormously and permanently indebted to the great apostle. He is our apostle in a peculiar sense. We can trace our Christianity in a direct line to him, through the work of which he is the chief exponent, the work of foreign missions. It was he who first set in motion those vast operations and who first advocated and practised, in the face of serious opposition and severe trials, those comprehensive principles of foreign missions, which made the world Christian, converting the nations, one after another, as God willed and wrought their christianization.

In the footsteps of the Apostle Paul a host of noble men have followed, are following to-day and will follow to the end of time in the apostolic succession of foreign missionaries. Despite the fact that we owe so much to their labors, the names and lives of the great foreign missionaries of the past are quite unfamiliar to the average Christian. We ought to know them better than we do. There, for instance, were Augustine, the apostle of England, Patrick, the apostle of Ireland, Boniface, the apostle of Germany, Ansgar, the apostle of the North; and coming down to the beginnings of modern missions, there were Ziegenbalg, Plutschau, Schwartz and Rhenius, apostles of India, Father Heyer, the first American Lutheran foreign missionary, Hans Egede, John Williams, Daniel Jones, William Carey and many other holy and eminent pioneers of Christianity in the lands and islands of Asia and Africa. In the true estimation of men and things their names stand much higher than those of the heroes of war, captains of industry or masters of art, literature and science, which the world so conspicuously honors.

The nineteenth century, out of which we have just come, showed a marked missionary improvement over previous ones in which, as far back as pre-reformation times, there

were no general foreign mission efforts; and the twentieth century, into which we have just entered, bids fair to become above all others, the foreign mission century. And yet, even now, although almost every Protestant church has some special foreign mission work to do—not to mention at all the propaganda of the Roman and Greek Catholic churches—there are Christians everywhere, who are but indifferently interested in this great work and only partially responsive to its increasing demands.

Do you, Dearly Beloved, do you all know the full meaning and appreciate the immense value of the foreign mission work of the church, and does it appeal to you as Christ, your Savior, the world's Savior, meant that it should, having left us, each and every one, a great commandment concerning it?

Under the head of this subject, "The Foreign Mission Work of the Church," you are asked to consider in particular and in connection with the text,

1. The imperative foreign mission reason,
2. The comprehensive foreign mission resolution, and
3. The impressive foreign mission results.

Consider then, in the first place, the imperative foreign mission reason.

When St. Paul saw the vision of the glorious Christ near Damascus, he heard the Lord say to him: "I have appeared unto thee for this purpose to make thee a minister and a witness both of these things which thou hast seen and of those things in which I will appear unto thee, delivering thee from the people and from the Gentiles, unto whom now I send thee, to open their eyes and to turn them from darkness to light and from the power of Satan unto God, that they

may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in me." (Acts 26:16-18.) St. Paul fulfilled this great commission. He laid the foundations for the christianization of the world. He prevailed against Peter and the other apostles, who at the conference in Jerusalem were almost ready to confine Christianity within the limits of a new Jewish sect. He saw, defended and sought to accomplish, as far as possible, the universality of the Christian Church. He held that a man is justified not by the works of the law but by grace alone through faith in Jesus Christ. He spoke of the conversion of the Gentiles as a mystery which had been hidden in former ages but had been revealed in Christ to the holy apostles and prophets by the Spirit, saying, "that the Gentiles should be fellow-heirs and of the same body and partakers of His promise in Christ by the Gospel." He, therefore, preached the glad tidings of salvation to all people without respect of person, to the Jews and also to the Gentiles.

Whilst we are looking for the reason of the apostle's policy and conduct with respect to the conversion of the Gentiles, in other words, with respect to foreign missions, we cannot fail to notice in him an abiding consciousness, that rises to an unshakable conviction, based on his Damascus experience and on other visions and revelations, concerning his special commission and apostleship to the Gentiles, which in his day meant to the Grecians and Romans, above all others. On further examination, however, we are bound to see that the underlying reason was deeper and broader than this personal conviction, for we note that although he justly considered himself to be a chief apostle, he did not regard himself to be the only one called to be a foreign missionary. He associated other men with him in his journeys and labors, Barnabas, Timothy, Titus, Silas and Luke;

and he persuaded the other chief apostles in Jerusalem, that the work of foreign missions among the Gentiles was a work which they ought to recognize and support. At least one of them, namely, the Apostle John in Ephesus, was associated with work which St. Paul had begun. He conceived it to be not only his own special duty and mission, but the general duty and mission also of the whole Church with him and after him, to carry on missionary work. He based this conception on the word and promise of God concerning the salvation of all men in Christ Jesus. In the words of our text he quotes an Old Testament prophecy of Christ and construes it as a command. It is written here: "For so hath the Lord commanded us, saying, 'I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.'" What else does the apostle mean by quoting this prophecy of Christ in this connection but that it is incumbent on the Church to carry the Gospel to the ends of the earth, because in Christ salvation is made universal and accessible to all men? Yea verily, it is because Christ is the end of the law for salvation to everyone that believeth, it is because Christ is He of whom the prophets spake, saying, that He would rise and reign over the Gentiles, it is because Christ is the fulfillment of the promise made to Abraham, saying, "In thee shall all nations be blessed," that foreign mission work, as the result and demand of Christ's word and work of redemption, is done and must be done by the living Church of every age. That familiar passage which is the epitome of the Gospel, besides containing the blessed assurance of salvation for you and for me, also presents to us the imperative foreign mission reason, as we may readily see when we quote it and the foreign mission command directly after it: "For God so loved the world that he gave his only begotten Son that

whosoever believeth in him should not perish but have everlasting life! "Go ye, therefore, and make disciples of all nations."

Consider then, in the second place, the comprehensive foreign mission resolution, which for the living Church and all its living members, follows as naturally and necessarily as cause and effect.

It would be a mistake to suppose that the Gentiles would not have been given opportunity to hear the Gospel and be saved by grace through faith in Christ, had the Jews accepted it and not rejected their Messiah. The Gentiles would have heard of their Savior and have had the opportunity of being for or against him, under any circumstances. Nevertheless it remains true that in the inscrutable providence of God some nations are preferred before others in point of time. Thus the Jews were given the very first opportunity of admission into the New Covenant, because God had wished to prepare the way in and through them, the chosen people of the Old Testament, for the coming of their Messiah as the world's Redeemer. Above all other nations, therefore, they should have seen the need of redemption and should have sought the forgiveness, life and salvation so evidently and freely offered through Jesus Christ. They should have set the example for all other nations to believe and follow Jesus. But the law which should have been their schoolmaster to lead them to Christ, became their task master, by their own choice, and they served it in the vain hope of earning, by their own reason and strength, a righteousness which should make them worthy of God's everlasting favor. So intent were they on the pursuit of self-righteousness, so proud in the possession of the law of Moses and so blind to its real intent and purpose, that when

the righteousness of Christ through His obedience, fulfilling the law, and through His sufferings and death, bearing all of its merited punishments, was offered to them to be imputed by faith in Him, they flatly and fanatically refused it. Consequently, they that should have been the first nation in the Kingdom of Christ, were rejected and are passed by until the fulness of the Gentiles shall have been gathered in. On the other hand Gentile nations which for unknown ages had been worshippers of false gods and had wandered in the darkness of all manner of error and iniquity, were given and embraced the opportunity of salvation by the Gospel.

The historical process of the christianization of the Gentile world began with the missionary journey of the Apostle Paul, and the incident which our text relates may be said to mark the actual beginning of the process.

Paul and Barnabas, having been set apart and ordained by the church in Antioch of Syria, to be the first foreign missionaries, after having passed through the island of Cyprus, landed on the southern shore of Asia Minor and came to the city of Antioch in Pisidia, where they met with their first evident success. Paul preached on the Sabbath in the synagogue and his sermon, part of which is recorded in the context, created a profound impression. Many came to him after the service and asked him to preach to them again. He readily consented and it was arranged that he should deliver a second sermon on the following Sabbath. During the week the proselytes spoke of the preacher and his impressive message to their Gentile friends. On the next Sabbath "almost the whole city came together to hear the Word of God." The synagogue was crowded. Multitudes of Gentiles were there in addition to the proselytes.

Their presence aroused the exclusive bigotry of the Jews who could not endure the thought that these should be admitted to the same religious privileges as themselves. They who on one Sabbath had listened with breathless interest to teachers who had spoken of their Messiah, were on the next Sabbath filled with the most excited indignation when they learned that their Messiah was a light to lighten the Gentiles as well as the glory of His people Israel* It was the apostle's first experience of the kind, but he was not altogether unprepared for it. When he saw that the Jews chose to be unbelieving and that the Gentiles gladly heard the Gospel, he made, then and there, that resolution which may well be termed the motto of foreign missions, "Lo, we turn to the Gentiles." This resolution, however, was not the expression of a hasty judgment, much less the outburst of an angry resentment, but it marked the crisis of a course of events that may be traced backward through the call of Paul, the conversion of Cornelius by Peter and through isolated cases during our Lord's life, such as those of the Centurion and Syro-Phenecian woman, to the eternal purpose of God concerning the world's redemption through His incarnate Son. Moreover, when we trace this resolution, together with its unvarying cause and effect, forward in line with the history of Christianity, we may observe how the Apostle Paul afterwards carried it out in Corinth, in Ephesus and in Rome, where he passed through the same sad experience as in Antioch of Pisidia, and how it became the watch word and shibboleth of every foreign mission effort in the succeeding centuries of the progress of the Christian Church. Its validity, force and comprehensiveness are unmistakably demonstrated in our own modern age

*Life and Epistles of St. Paul, Corrybeare and Howson.

of world-wide missionary work. To-day, as never before, this resolution is carried out by the Christian Church; and our own Lutheran Church in its several parts is not behind other churches in the resolve and in the execution of foreign missions for almost every heathen land. To-day then, as members of the Church, yea as members of the Lutheran Church, because our Lord has commanded it, because He has directed us in particular to this or that heathen nation and because the heathen of to-day are everywhere lifting up the Macedonian cry, it devolves on us, on each and every true disciple of Jesus, who believes His promises and seeks to do His commandments, to make and keep and help to carry out the comprehensive foreign mission resolution: "Lo, we turn to the Gentiles."

Consider, in the third place, the impressive foreign mission results.

Our text tells us that when the Gentiles of Antioch in Pisidia heard that Christ was their Savior as well as the Jews' Messiah, and that they too could enter the Kingdom of the true and living God, and become His dear children through repentance and faith in Christ, "they were glad and glorified the Word of the Lord and as many as were ordained to eternal life believed." Furthermore, "the Word of the Lord was published throughout all the region," a Christian congregation was established in the city, maintained itself and grew in the face of a persecution that drove out Paul and Barnabas. But they went elsewhere, to Iconium, Lystra and Derbe, preaching the Gospel and extending the Church. On his second missionary journey St. Paul planted the Church in Europe. On his third journey he strengthened what had already been established and made new conquests; and when he died as a martyr in Rome, the

greater part of the then known world had felt through him, his co-laborers, the other apostles and their helpers, the influence of the Church's first great foreign mission work. Marvellous, miraculous were the results of that first period of zeal which nothing, not even death, could daunt, and of faith which overcame the world, even though the world tried to stamp it out! A conservative estimate gives the number of Christians at the end of the first century as 200,000, at the end of the third century as 3,000,000, which was about one-fifteenth of the population of the whole Roman empire, and at the beginning of the fourth century Christianity became the recognized state religion of that vast empire.

Although there has never been a time when foreign mission effort has entirely ceased in the Church, there have been periods when the Church as such paid little or no attention to this work. Apart from isolated efforts on a small scale, here and there, we are able, therefore, to speak of only two periods of church history, after the apostolic age, in which general foreign mission movements occurred. The one is the medieval period in which the northern tribes of Europe, the Germans, Anglo-Saxons, Scandinavians and Slavonians were christianized; the other is our own modern age of world-wide mission operations, in which the results are equally as impressive as in the apostolic age.

Modern missions may be said to have been begun with the sending out of the first missionaries, Ziegenbalg and Pluschau, to India in the fall of 1705, just two hundred years ago. This beginning was followed by the efforts of the German pietists that led up finally to the universal movement on the part of the Christian Church of to-day, which embraces the whole heathen world. As the result

of over one hundred years of modern foreign missions there are said to be at least five million Christians in heathen lands to-day, with such a rapid increase of their numbers that, in view of the present multiplication of missionaries and means, another century of such zealous and effective work as has characterized Evangelical Protestant Christianity during the last decade, should witness the triumph of the Gospel in many lands, in India, in Japan, in the islands of the South Sea, in China possibly, and in parts, at least, of Africa.

The last words of the Apostle Paul recorded in the New Testament at the end of the Book of the Acts of the Apostles, spoken by him on the threshold of death, saying, "Be it known unto you, that the salvation of God is sent unto the Gentiles and that they will hear it," form a prophecy that is being fulfilled to-day in a manner so impressive, that no one to whom the blessed privilege and sacred obligation of Christianity are known and given, can either plead ignorance of the imperative foreign mission reason, or fail to make the comprehensive foreign mission resolution.

Lo, we turn, we must turn to the Gentiles of to-day and they are gladly hearing the Word of the Lord, they are turning from their idolatries and abominations to the true and living God and to the Savior, Jesus Christ. They are coming into the Church, into our Church, as members together with us and co-heirs of heaven; they are coming by the thousands, by the millions. Meanwhile it remains for us to offer all who will hear us in any place the blessed opportunities of God's grace; yea, it remains for each one of us in particular to do his share of the work of foreign missions, in those places where God has opened great and effectual doors for the Church to which he belongs, to re-

spond, therefore, to the appeals of his Church and thus, in this way also, to serve the Lord, the Redeemer and King, in whom every soul shall ultimately find or lose his eternal Savior, to whom the redeemed of every nation under heaven shall finally offer endless praise and service in the glorious Kingdom of Heaven. Amen.

VI.

I WILL DRAW ALL MEN UNTO ME.

By the Rev. R. Neumann, Burlington, Iowa.

And I, if I be lifted up from the earth, will draw all men unto me.
This He said, signifying what death He should die.—John XII.,
32, 33.

The words which I have just read to you, are in the first place a text for that time of the church year, in which we present to our people the sufferings of our Lord Jesus Christ. The Lord speaks about his sufferings and death in these two verses. But taking our text into closer consideration, it also proves to be an exceedingly beautiful and at the same time powerful mission-text.

The Lord from Calvary's mountain views the world, and shows how the cross leads to him in whom alone the salvation of mankind is bound up.

What are missions? What is the aim, what is the hope of missions? Who first entered upon missionary work? How much of a helping hand can *I* lend to this work? All these questions, which naturally come to us, and over which we cannot often enough ponder, we find answered in the words of our text.

What are Missions? It is impossible for us to answer this question more exhaustively than with the sublime words of our Master: "I will draw *all men* unto me." Mis-

sions are a work of the Lord, a work of Jesus, yea that work of His by which He draws the nations of the earth unto himself. It is the work of grace to lead mankind to the cross of Calvary, whence a stream of living water continually flows. The Lord, who sits at the right hand of the divine Majesty, uses all power to draw the nations to himself, their Lord, their Savior. Behold—this the great work of missions! How much is there to be learned from this short description!

There are many people who claim that missionary operations are an invention of fanatical men, who do not know what they want. Ignorant persons are ready to repeat such idle talk, without knowing in the least what they are saying. For missions were not originated by foolish, fanatical men; nor do they owe their existence to the poor and lowly or to the high and exalted of this world. Missions are a work of the Lord of Lords, of the King of Kings, of Him, to whom all power is given in heaven and on earth. Jesus the Lord has proclaimed: "*I will draw all men unto me.*"

There are others who say, "Missionary work cannot do any good in the way in which it is carried on; all money spent for such a purpose is thrown away." This many thoughtlessly repeat. It is the talk of men who know no Savior. We know our Master, who has claimed for himself all power in heaven and on earth. A work of Christ cannot be in vain. Jesus does the work himself: How could it fail? How could it lack the blessing from above? With him as the drawing one, how can the work be unsuccessful?

But we have another class of fault-finders to introduce. There are those who say, "The idea of missions is all right and good enough, but the means are inadequate and the people engaged in the work are inefficient. To this we re-

ply: It is the Lord Jesus who draws all men to himself. Weak men, indeed, they are, who go out into all the world, according to the great command. Yet Christ himself goes with them. He works in and through them. Why, those who are active in the Church at home are mostly plain and lowly Christians; yet the Lord, as in the days of the apostles, performs His own works through them. Oftentimes missionary work has little form and beauty; yet it is carried on as the work of Jesus Christ, though in the form of a servant. He has proclaimed and still proclaims: *I will draw all men unto me.*"

Beloved, we must never forget this. When you hear about missions, examine and understand everything with the eyes of Christians. You are to regard not only what is evident, not to pass it by coldly and unconcernedly; least of all ought you to mock and laugh about it. Missions are a work of Jesus. Therefore it behooves us to look up to him, to try to understand His thoughts and plans, to notice His hand in all things, and at all times to keep our eyes fixed on Calvary, whence His voice is heard over the whole world. As often as you hear or read about missions, remember the golden inscription which forms its heading: "*I will draw all men unto me.*"

Now let me ask, whom do these words of Christ concern? Who are the objects of missionary efforts? Jesus says: *all men*. His all-seeing eye takes in the whole wide world. We follow His loving gaze upon those for whom He came to suffer and die. We behold the brethren in the darkness and shadow of death. We see the world of heathendom.

A great many persons have wrong ideas regarding heathenism. They imagine that nothing can be found

among the heathen but that which characterizes the rudest cannibals. They cannot think of education, manners, art, industry, commerce and science, as prevailing among the heathen. There always have been, indeed, and still are nations without the least sign of civilization. Who has not read about the rude inhabitants of New Zealand a generation ago? We all have heard of the negroes in Africa with their immorality and baseness. We have been told of the horrors of China and India. But these are by no means general conditions in all pagan countries. History tells us of the Roman empire. Power and order, splendor and pomp reigned there. Those who have studied about ancient Greece know what a home of art, refinement, commerce and science that country was for centuries. Conditions similar to those we can find in our days in China, Japan and India: outward splendor to a greater extent than in any Christian country, highest perfection in the productions of art, ability in industry and commerce. We could not begin to mention all about the magnificence of India. For this reason we have heard many an inconsiderate man utter expressions like this: "Why, if these people have such good things, why not let them abide in their ancestral religion? Why this attempt of foreign missions to better their condition, if in fact they are better off than we are?" Beloved in Christ, we realize that these things are mere outward possessions; but let us take a glance into the inner life of all kinds of heathen and what is it that we find lacking? Why must the Lord our Saviour say: "I must draw all men unto me?"

Imagine that you had no Sunday; no chimes of bells inviting you to the house of God to hear the word of grace; imagine that we had no church; that as work goes on from

Monday to Saturday, so it were to go on also on Sunday—no benefit of a day of rest for body and soul:—behold, such is the poverty of heathen nations! Sunday is a privilege of the Christian! Imagine, furthermore, that you did not know anything about Jesus, that you had never heard of the Son of God, who gave himself for us, who shed His precious blood for our sins. Imagine, that you had no Father in heaven, to whom through Christ you might come with your entreaties; that you had merely a dark representation of a supernatural, powerful being, bent on your destruction. Imagine that your God were such as the pagan gods, filled with envy and jealousy against one another, filled with hatred and enmity against men. Imagine that you were ignorant of God's grace in the forgiveness of sin, that you had no clear conception of heaven and life eternal, that your mind were left to its own conjectures with regard to the resurrection of the body and the reunion in heaven; imagine, that you had nothing of a consolation to bring into connection with your thoughts of death! No hope, no salvation!

Let all these considerations pass in review before your mind, and you must realize what a poor, desolate people are our heathen brothers and sisters.

We Christians know the only true and living God; we know our blessed Saviour and Redeemer. But they who live in gross darkness have none of these sweet consolations. Oh, to what blessed possession our beloved church must rise in view of such spiritual indigence as we see in heathen lands. The idolatrous negro in the darkness of Africa has no house of worship; he bows down before powers he dreads and cannot love. What a benefit our schools are to us. Yet how many thousands of heathen children, with as

much right to existence and growth as ours, pass their days in utter ignorance, growing up in the satisfaction solely of the outward man. Shall I mention the abominable manner in which woman is regarded in pagan lands? Friends, your sisters, for whom Christ has bled and died, are deemed beasts of burden, tools of lust! A deep contempt for womanhood goes through almost all pagan races. On this account alone every Christian woman should be ten times as ready to help along our work of foreign missions. Shall I remind you of the innocent children? They are maltreated, abused, exposed, sacrificed to the gods of wood and stone, mercilessly killed! Servants are the property of their masters like cattle; yea more, father and mother, in the helplessness of old age, are pushed aside by the children who owe to them their very existence! Unable to work any longer, the aged are regarded as superfluous. Taking all this together, you will understand what the poor heathen is losing; you will appreciate why our Lord says: I will draw *all men* to me.

But how is this work of our Lord accomplished? Our text proclaims it: "And I, if I be lifted up from the earth," and St. John interprets this word of our Lord by adding: "This he said, signifying what death he should die."

From these words we may conclude how all men are to be drawn to Christ. We infer how man can be helped: *The means of help is the preaching of the cross*, of the one lifted up, that whosoever believeth in him should not perish but have everlasting life. Money and this world's goods alone cannot satisfy our destitute brethren in spiritual darkness, even though they have, as we saw, in part more earthly possessions than we ourselves. Neither will education and refinement avail much; for these will never quench

the thirst of the soul created for eternity. It is the Gospel and the Gospel only which the heathen need. They do not need an instruction that there is a God above us; the most uncivilized know from the dictates of conscience that God exists. They do not need information as to what they ought to do and what they ought not to do; again it is conscience which inspires ideas of right and wrong. By Gospel I mean the preaching of Christ, of that Christ who shed His blood for us. The preaching of the cross opens the hearts and draws all men unto him who is the salvation and consolation of all the world. Some of you have heard that wonderful story of a certain Indian. He was the wildest and most extravagant of his tribe. In his old age he was converted through one striking incident. Let me quote his own words: "Brethren," he said, "in my younger days I was a heathen; I grew up among heathen and therefore know all about heathenism. One time there came to our village a preacher desiring to teach us. He began reasoning: 'There is a God.' We scorned him. 'Why, do you think this is news to us? Go to where you have come from.' Some time later another preacher came, with the selfsame purpose of teaching us, 'You must not steal, lie, drink, etc.' he said. We answered him: 'Do you suppose this is a doctrine unknown to us? Learn this lesson yourself and then teach it to the people to whom you belong. They need such moralizing instruction worse than we do.' Thus we also sent him off. A few years passed by, and another preacher made his appearance in our midst. He entered my wigwam, saying: 'My dear brother! I come to you in the name of the Lord of heaven and earth; He lets you know that He wants you to be saved. For this purpose He became man and shed His blood for you and me, in order that we might not be lost.' After this he lay down in my tent and soon fell asleep, for

he was weary and worn from his long journey. Well, I thought to myself what kind of a man is that? There he lies sleeping so soundly! Here is my axe. I could slay him on the spot, throw his corpse into the woods, and nobody would inquire for him or his murderer. His words came back to my mind, they sounded in my ears. When I closed my eyes in sleep, I dreamed of the blood of Jesus shed for me for the remission of sins. The thought came to me: This is something different from all I ever heard before. My conscience awoke! Soon I learned fully to believe, and others of our tribe with me!" What is the lesson to be deduced from this simple illustration? Let me emphasize it again and again: *Christ must be preached to the heathen*; his blood, his atoning death must be proclaimed, if our work at home and in the foreign field is to be accompanied by blessings from above. This is exactly what our Savior refers to, when He says: "And I, if I be lifted up, will draw all men unto me."

Perhaps there are some here now, who object: "Well, if missionary activities are a work of the Lord, if *He* draws all men unto himself, if *He* does everything, what business have men to join him in the dissemination of his truth? Two points which are made our duty, I especially want to impress on your minds at the end of this Foreign Mission Festival. If there is any mention made of missions, some people imagine that a little gift is about all that it is worth while to offer. Gifts must, indeed, be offered. If others go out to the heathen instead of ourselves to preach the Word of Jesus Christ, thus sacrificing home comforts and endangering their lives, is it any great thing if we fill their hands so that they may not starve? A Christian ought to let it be his joy and honor to be allowed to give for missions, and

should not have to be admonished time and again to help this great work, especially if God has visited him with his grace in the family, or otherwise has heaped blessings upon him. From day to day the admonition of the apostle to the Hebrews should be put into practice: To do good and to communicate.

But this is not chiefly what I meant to refer to to-day. I have something in mind besides this. The principal request I desire to make is this: Friends, be concerned about the missionary work of our church. Be more concerned about it than you have been heretofore. Read, listen, make it your business to learn and hear about missions. How many daily or weekly papers do you read? Everybody is anxious to hear and read as much news as possible. You know what is going on in the world. But what do you know about the occurrences in the church at large. When the reports are given out about the most important matters upon which so much, yea, *all* depends, about the victories of the cross, the extension of the preaching of the Gospel, the growth of Christ's kingdom, should not the hearing or reading of this make you anxious to learn all about it? Let not my request be in vain. Be concerned about our missionary work! Read your missionary journal and your church papers.

I add a second request to the former, no less important. Let instant prayer in behalf of missions be heartily recommended to you. Our gifts for missions are necessary, but our prayers are still more necessary. Missions, as stated before, are the work of the Lord; we cannot convert a single heathen, nor make a believer out of a single agnostic at home. The Lord has to do this, and he wants to be asked for the conversion of the world.

I read a letter some time since from a missionary to his home office. He wrote, telling how on the first Monday in January so many people of the neighboring district had come to town, some to be instructed, others to confess their sins, others again to surrender to the service of Christ. After having enumerated several more blessings they had experienced, he asked whether our Christians at home had done anything special on that day. Well, that very day the friends of the mission had gathered, humbled themselves before God, and prayed with one accord for the great work of missions. And the God of all grace and mercy had heard and answered their supplications. So much do our missions, beloved, depend on our prayers! The prayers at home are the best aid which we can render to our missionaries on their lonely fields. Once more, therefore, let instant prayer in behalf of our missions be recommended to everyone.

Pray for more missionaries. This is very necessary. Pray for the poor heathen! What does all the work on their souls avail without prayer? Never pray the second petition of the Lord's prayer, "Thy kingdom come," without the thought of our missionary work.

And may the Lord our God open our hearts for his great work among the heathen! May he open our eyes to the miracles of His mercy in the conversion of souls. May He open our hearts and hands to a joyful service, so that we may not stand back but aid in hastening the time when every tongue shall confess that Christ Jesus is Lord to the glory of God the Father! Amen!

VII.

THE CHRISTIAN SPIRIT IS THE SPIRIT OF MISSIONS.

By the Rev. John Telleen, D. D., Red Wing, Minn.

Romans X.

Prayer.

Our Lord and our God! Give us Thy Spirit in a rich and full measure, Thou God of all! Pour out Thy Spirit upon all mankind that all may learn to know Thee and worship Thee in Spirit and in truth. Then shall all walk in Thy light and see Thy glory as the glory of the Only Begotten, full of grace and truth.

O Lord, reveal Thyself to all mankind we pray this day. Many have seen Thee, and learnt to know Thee, whom to know is life eternal. But we pray, speed the day, when all who sit in darkness, in the valley of the shadow of death, shall see Thy light and walk therein. Thou hast promised it. Lord fulfill Thy promises soon. Darkness will flee when light cometh. Pour out Thy Spirit upon all flesh. Lord kindle a flame of living fire in these cold hearts of ours. Triune God, glorify Thy name, that all may see Thy salvation. Then shall all, filled and led by the Spirit of God, pray Abba, Father. Amen.

I. The Christian spirit is the spirit of missions.

It is ever present with the spiritual life. The saved will be employed in the blessed work of salvation. They are constrained by the love of God. This love knows of no limitations. It is like unto God, and His love, and God is love. God is without bounds or limitations.

It is based on knowledge. "For to this end we believe and strive, because we have our hope set on the living God who is the Savior of all men, especially of them that be-

lieve. I. Tim. 4:10. This knowledge is buoyed up by hope. And God's *will* is our *law*, as Luther says: "God our Saviour willeth that all men should be saved, and come to the knowledge of the truth." And a true Christian knows that, "In none other is there salvation for neither is there any other name under heaven, that is given among men, wherein we must be saved." Acts. 4:12. This knowledge, then, is promulgated. "It is the Spirit that beareth witness, because the Spirit is the truth." John 5:7. "For as many as are led by the Spirit of God, these are the children of God. The Spirit himself beareth witness with out spirit that we are the children of God; and if children then heirs; heirs of God and joint heirs with Christ." Rom. 8:14, 16, 17. Can we be all this, enjoy all this, hope all this, and yet leave the heathen to die in ignorance of true salvation? Would we then be spiritually minded? Nay, we would then be carnally minded. "To be spiritually minded is life, but to be carnally minded is death."

II. The spirit of missions needs constant care and sustenance. This care God bestows, this sustenance He alone can give. When the inner mission is carried on in the believer every day, then will the spirit of missions be maintained. This leads to expression in Home Mission, Foreign Mission and Jewish Mission.

And this spirit of missions will continue as long as there is suffering and want on the mission fields. Suffering and want kindle and maintain the fire of love and sympathy in each believer's heart.

Do you understand the conditions on the Home field? Two millions of Swedes in America, not much more than ten per cent. in the Augustana Synod, maybe fifteen per cent. in other church bodies, where are one million five hun-

dred thousand? One million seven hundred and fifty thousand Norwegians in America. Twelve hundred thousand are said to have church homes. Seven hundred and fifty thousand Danes in America. Are they churched? A large per cent. are Mormons. And are our Germans and Finns religious? Not as much as they should be. And these are all our own flesh and blood, our own kith and kin.

And how many of the ten million Jews in the world have been brought to own the only true Saviour? Very few indeed.

And dare we look at heathen lands and give figures? Everything here is so vast, so appalling. Millions die monthly. And they die as they have lived, without God, and without hope. Of Japan's forty-two millions, of the islands of the seas one hundred millions, of Africa's two hundred millions, of India's three hundred millions, of China's four hundred millions, only a few millions bear that beautiful name Christian.

The spirit of missions cannot die, as long as the marching orders of Jesus to His all-conquering army are rightly understood, "Go ye therefore and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world." Math. 28:19, 20. Unless the Lord Himself revoke this order, the truly spiritually minded cannot cease, dare not retreat, would not discontinue this work, of all works the most blessed, the work of missions. In the ears of the spiritually minded do ever sound the words of God, "Trade ye herewith (your talents, in my service) till I come." Luke 19:13. "Cursed be he that doeth the work of the Lord negligently." Jer.

48:10. This same prophet, Jeremiah, in chapter 20, verse 9 says: "And if I say, I will not make mention of Him, nor speak any more in His name then there is in mine heart as it were a burning fire shut up in my bones, and I am weary with forbearing and I cannot contain."

III. The Christian spirit of missions is made manifest in service. This service is first, foremost and all the time one of prayer. "Withal praying for us also, that God may open unto us a door for the word to speak the mystery of Christ." And Jesus says, "Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." Math. 9:38. Then in the following chapter, Math. 10:1 ff., he shows how he answers his own prayer, and how we are to answer our own prayers. Read and see. "Ask of me, and I will give thee the nations for thine inheritance and the uttermost part of the earth for thy possession." Ps. 2:8.

But the missionary spirit is not only made manifest in prayer, but also in self-denial. Jesus says, "If any man (any one) would come after me, let him deny himself, and take up his cross and follow me." Mark 8:34. "And I heard the voice of the Lord saying, whom shall I send, and who will go for us? Then I said, here am I; send me." Is. 6:8. "To whomsoever I shall send thee thou shalt go, and whatsoever I shall command thee thou shalt speak. Be not afraid because of them: for I am with thee to deliver thee, saith the Lord." Jer. 1:7, 8. Fear not, I am thy shield and thy exceeding great reward." Lev. 15:1.

'Tis true that special gifts are needed, but whom the Lord calleth He will also sufficiently qualify. The honest and humble are often too modest. "And Moses said unto the Lord, Oh Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: for I am slow

of speech, and of a slow tongue." Ex. 4:10. Ah, Lord God! behold, I cannot speak for I am a child. But the Lord said, Say not I am a child: for to whomsoever I shall send thee, thou shalt go, and whatsoever I command thee thou shalt speak. Be not afraid because of them: for I am with thee to deliver thee, saith the Lord.

Among gifts fitting for the mission field we may be permitted to mention: a sound body (at least a wirey one, that can do strenuous work), a sound mind, good gifts in general, a fair education, a loving spirit, devoted, zealous, a preparedness to do and to die, a firm will, yet flexible, tactful and resourceful, cheerful, sunny, optimistic, love to God and all mankind, faith in God and in humanity, hope that ever buoys up the spirit, humility coupled with courage, appreciative and thankful in all things. "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents and harmless as doves." Matth. 10:16. "My word, that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing and all the trees of the field shall clap their hands." Is. 55:11, 12.

But personal gifts and endowments will not avail unless there be a giving of means, with which to carry on the work of missions. Hence the spirit of giving is needed. The Father hath given us His Son, and with Him and for His sake all things. "Thanks be to God for His unspeakable gift." II. Cor. 9:15. We are but stewards. The owner of all is God. We should all give. We should all give gladly. We should all give according to ability. We should all give

so that we feel it. We should all give as God has given unto us. May we be faithful in handling that which is not our own. May we not have a miserly, selfish spirit. "What hast thou that thou didst not receive? But if thou didst receive it, why dost thou glory as if thou hadst not received it?" I. Cor. 4:7. "Be ye doers of the word, and not hearers only, deluding your own selves." James 1:22. Jesus says, "make unto yourselves friends (out of) by means of the mammon of unrighteousness (money, and money value, often unrighteously gotten, used, lost); that when it shall fail, they may receive you into eternal tabernacles. He that is faithful in a very little is faithful also in much. If therefore ye have not been faithful (in the unrighteous mammon), that which is another's, who will give you that which is your own?" (Heavenly riches). Luke 16:9-12. Do exchange your earthly possessions for heavenly. How sweet to be met in heaven by those who will say, "By means of your gifts in love we received the glad tidings of great joy, and were made wise unto salvation. Welcome, thou, thrice welcome, good and faithful servant." "And let us not be weary in well doing: for in due season we shall reap if we faint not." Gal. 6:9.

You may say that not the best of workers are always sent, nor the best results attained. 'Tis true, none but the best should be sent. Yet, we cannot easily judge. We may be mistaken. History often reveals what was unlooked for both as to workers and fruits.

As to fields much ought not be said. Any needy field should be occupied, and we should haste first to the most needy, the most difficult. And when a field is once manned, never give it up.

The spirit of faithfulness above all is needed. The results and fruits really depend on this. See Hermannsburg and Halle. It was faithfulness above all that marked Harms, Francke, Gossner, Ziegenbalg, Egede, Schwartz, Paton, Taylor, Schmidt, and a host of others.

One cent a week by each and every Christian would give us each year \$100,000,000 for missions. If we gave mission workers as do the United Brethren, our Lutheran Church would have on its mission fields at least *one million workers*. And what could not then be done? This: *The Christianizing of all people within this century.*

IV. Where the true missionary spirit prevails fruit is not wanting. The saved among the Jews give answer. All Christendom answers. The whole heathen world, wherever the Gospel has been preached, answers! The Nile country tells of the overflowing of living waters; Nubia tells of God's images in Ham's land. Egypt says, "God is my strength and my salvation." The whole Christian Church, in its early days, tells of colored martyrs with white hearts, who gave their lives for the true God, of the white who shed their heart's blood for Him, who died that they might live forever. How many fettered have not been freed, bodily and spiritually in all lands, time and climes? The high caste sit with the low caste in India at Jesus feet, being made one in Him. The Mandarins in China have turned from the teachings of Confucius to those of Christ. Mohammedanism is conquered by the Prince of Peace. Japan, the conquering nation, is being conquered by the cross. In darkest Africa, night fleeth for the dawn of day.

What a healthy life on the mission fields. God will not, and the devil cannot stay the flow of this river of life.

Mission stations now are linked around our earth, beautiful to behold.

Next to the study of the Word of God in blessedness comes that of the study of missionary literature. And we have much of it in all languages. How inspiring! How edifying! How quickening! It strengthens faith. It feeds the flame of love. It buoys up hope. It opens our eyes for the wide world, and heaven's gates are even seen ajar.

The sun never sets in Christ's kingdom.

Missions are a corrective and an antidote for the Christian Church of our day, endangered by materialism and a higher criticism.

V. Will we now, and ever hereafter prove the Christian spirit of missions? Who will go? Who will say, Here am I Lord, send me?

Who will give a loved one? Who will offer up prayers day and night for the mission fields, which are whitening to harvest? Who will pray for the workers on the field, for those preparing to go, for others to be made willing, for needed means?

Who will give means according to your means?

We will not call any converts, on any field, "Rice-Christians." We know they are not. We will consign none to death. The Indians, the Eskimos, the Papuas, the Bechuanas, the Australian Negro, all shall be saved, for Christ came to seek and to save all that which was lost.

Plead no excuse, by saying your own country, and your own people require all. It's not true. "The one thou shalt do, and not leave the other undone."

In true missionary spirit we will seek the glory of God, and the good of all mankind. We will proffer to all the means of grace. The command and the privilege are both by God. It is the will of God, it is the work of God, committed to us, for we are workers together with God. It is to us a condition of life and a sign of life. The fruit of missions shall remain, when the world shall perish. So say they who are spiritually minded. Amen and Amen.

VIII.

"DOES IT PAY?"

By the Rev. E. E. Ortlepp, Greenville, O.

But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.—Phil. 3:7-9.

"Christ for the world we sing;
The world to Christ we bring,
With loving zeal!"

But is it worth while? Does it pay? Numerous opponents call the Christian missions a superfluous work, a hopeless task. They consider the money spent in vain, the time idled away, each life needlessly sacrificed, that is employed in winning mankind for Christ. Selfish church members are heard to say that there is too much heathenism at home. Unkind critics insist that heathen nations need nothing but civilization, that they are even happier if not molested with Christian doctrine. If these opinions be valid, what honest preacher would dare to deliver another missionary sermon or ask the smallest contribution to support a forlorn cause?

My friends: You must form a firm conviction on this point. You Christian fathers and mothers whose children may decide to go forth into foreign lands as messengers of the Lord; you members of the church who send the offerings

of widows and orphans to convert strangers thousands of miles away; you must see clearly whether the missionary enterprise is the foolish invention of men, or the command of our eternal King. After all, the praying hearts and helping hands and willing feet at home are the indispensable agents of activity abroad. Come then, and let us seek the advice of a man who has devoted many years to Christ and has endured untold hardships in His service. Let us ask St. Paul, this prince of foreign missionaries, who counted all things but loss in order to win Christ. Aye, and to preach Christ.

When Paul wrote the words of our text he was a poor prisoner at Rome without country, home or friends, excepting perhaps a few grateful slaves and day-laborers. If the haughty judge condemns Paul to death, nobody in the proud city of Rome cares for the unfortunate stranger's fate. Yet this friendless prisoner came of a prominent family and had moved in the most exclusive society of his nation, praised by his superiors, admired by his comrades, envied by those in humbler walks. At one time in his life he had almost reached the pinnacle of success and honor, and a bright-eyed future held out to him the golden wreath of immortal fame. Until one day a sudden change did spoil it all. The promising young man had become an outcast, a fugitive reviled and persecuted by his countrymen. He had burned the bridges behind him, facing a wilderness of endless dangers and toil. What had happened, pray? Ah, the sign of the cross had risen in his life, the name of Jesus of Nazareth was glowing in his soul! Formerly a supreme contempt and bitter hatred had swayed him; he would have been joyfully ready to leave his home, to shed his blood, in order to break down that cross and to blot out that name forever. But the

spite-born clouds separated, there fell from his eyes as it had been scales; he beheld the heart of Jesus more beautiful than the sun, and heard the voice of his Redeemer sweeter than David's psalms; and ever afterwards: what things were gain to him, those he counted loss for Christ. Since his conversion many troubled years have come and gone; young Saul is now the gray-haired Paul. But if you enter his prison, asking him, Paul, do you not regret to have given up all things for Christ? Was not the sacrifice too great? Did it pay? he replies, "I still count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ."

Glorious faith of a valiant man! Glorious Savior, powerful to draw human hearts so close to Him, and able to compensate abundantly for every loss! With the testimony of St. Paul we ask no longer as doubting seekers after truth, but challenge triumphantly, defiantly, the kingdoms of the world and the glories thereof:

"Does It Pay?"

I. *The Cost of Winning Christ.* We must not imagine that Paul threw away but worthless possessions, because he speaks so slightly of them. Without belittling any other follower of Jesus, we may truthfully maintain that seldom, if ever, any other Christian sacrificed more for the Master's sake than Paul. Matthew, John, Peter, and the other disciples, when leaving business, home and country, placed a sweet offering upon the altar of the Lord. Those women who ministered to the Son of Man, like Joanna who for the sake of her faith probably suffered much at home from her unbelieving husband; Martha and Mary whose friendship

for Christ was tested by the chiding of their Jewish friends; their service shall not be forgotten as long as the church endures. Nor do we deny a grateful acknowledgement to the martyrs of old, or to the heroic reformers, or to the brave pioneers in this country, or to the faithful missionaries and Christian workers everywhere and at all times. Still, it remains doubtful whether Christianity knows another man who underwent so complete and stupendous a change as did Paul at his conversion. When he wrote to the Corinthians that he "labored more abundantly than they all," he might probably have added, "and I suffered and sacrificed more than they all." Among all things which Paul gave up for Christ we find in the preceding verses three which every good man values as his most precious possessions on earth: his religion; his family ties; his nationality.

Paul exchanged *the religion of his fathers for the religion of Jesus Christ*. . A full member of the ancient church, circumcised the eighth day, of the stock of Israel, he stepped boldly into the New Covenant, leaving behind him a marvellous religion which had blossomed as a garden in a vast desert. All over the world mighty empires dwelled in the shadows of idolatry; nations rich, wise, and skilfull in fine arts worshipped the sun, the stars, the beasts of the field, or the countless gods of their fertile imaginations; but all this while the small and despised tribes of Israel knew the one God of heaven and earth, and were governed by laws that bridled the passions, elevated home-life, and exerted an influence which renders the Jewish nation unforgotten in the annals of the world. A powerful religion, able even in times of captivity, oppression or general demoralization, to produce men like Abraham, Moses, David, Isaiah. A beautiful religion which, though overgrown with the thistles of

priestly regulations, brought forth lovely flowers like John, Peter, Mary, Nicodemus. No wonder the pious Jew was proud of his law, his temple, his God; no wonder he believed the Gentiles destined to be ruled by him. And Paul cast off those revered traditions like a garment, espousing a religion without splendor, without influence; a religion that had yet to prove what it could accomplish among men. What excellencies must Paul have discovered in the knowledge of Christ Jesus to pay a price like that, and consider the cost trifling besides!

Now if in our Christian warfare you should encounter a forgotten god of greater majesty, of nobler blessings, than the Jehovah of the Old Covenant, then I should say: pity him; let him live; allow his pretty altars to stand; it is too great a sacrifice to stop this source of bliss for the sake of Jesus Christ. If in all the world a man were found whose infidelity, superstition, or fanaticism, exerts a holier influence over his life and leads him to loftier heights than did the religion of Sinai and Zion, we might hesitate to disturb his happy dream. Alas! There is no hope. There is no religion, no philosophy, no rule of conduct, no promise of salvation, in the non-christian world that could surpass or but equal the truth of the Old Testament; not one too precious or beneficial a price as to be withheld when the knowledge of Jesus Christ is involved. When nature has succumbed to the chill of winter, some plants or blossoms are found in the hot house or in the room; but these plants subsist not on account of winter, but in spite of winter, as a reminiscence of the summer gone by and a prophecy of the glorious summer to come. And if some flowers of human virtue are discovered in the barren fields of unbelief or pagan life, it is not on account of the false religion, but despite it, show-

ing that all men were created after the image of God, and all can be regained when Jesus sends his grace. Therefore with good conscience may we persuade every man to turn from his fairest idols for the sake of Christ; and, like Paul, he does not pay too much.

“All things” Paul counted but loss for Christ: he severed *his family ties* to be one with the Master. Paul belonged to the tribe of Benjamin, to the very aristocracy of his nation, to a tribe of heroes whose sterling qualities were highly respected by all Israel; to this prominent tribe whose realm included Jerusalem, the capital of the land, the center of religion, the wonder of the world. Paul came of a proud old family, and the family had reasons to be proud of him. But then he joined those hated Christians, and henceforth he was considered a blasphemer, a disgrace to his relation. No one can appreciate the shock which the conversion of Paul brought to his old parents, except he knows how the modern orthodox and pious Jew would spurn the dearest son should he cling to Jesus Christ. It is almost certain that his parents never forgave Paul. We may conclude this from his silence. If at the time of his conversion his parents were dead, he would certainly have said a few words of their blessed influence in his youth, as he speaks of the pious parents of others. Filial gratitude would have prompted him to do so. Or if they were living after his conversion and they also came to Jesus, his joy would have been so exultant as to find expression somewhere in his letters. But no, not one word. Evidently he was dead to them. We may imagine how the old people sat at home, neither one daring to speak of the straying son, yet inwardly groaning, “A Christian! A Christian!” Yet Paul was ready to forget the dignity of his tribe, to sever the sacred ties of obedience

that bound the Jewish child so firmly to father and mother. And this price is not too high. How excellent must be the knowledge of Jesus Christ!

And to this day Christ's salvation is of infinitely higher value than the affection of our dearest friends. To this day the Master's saying retains its prominent place in the Bible: "He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me." In our Christian countries it is not so much the coming to Jesus that disturbs the peace and happiness of homes, as the staying away from the Savior. If clouds of discontent and strife cast their gloom over a house, it is not because the inhabitants are united in faith, but because they are divided by unbelief. Far from heaping disgrace upon your family you would fulfill the joy and best desire of father, mother, brother and sister and friend, if in their company you would kneel at Jesus' feet. Not even an avowed infidel can deny Christ's blessed influence in the Christian home. No one dares to be so rash as to advise his children to act purposely and directly contrary to the teachings of the Bible; for he knows that thereby he would ruin them—body and soul. No one learns the doctrines of Jesus and then says, "Now let us choose the very opposite and thereby govern our home-life;" he is aware that in such manner he builds a hell to himself. If then no family loses by inviting Christ, if he blesses every Christian home, will he not do the same in other countries the world over? If the Christian home is the corner-stone of our nation, does not charity compel us to brighten and establish the homes of distant brethren? Aye, go to preach the Christ who brings his benedictions to parents and children! Although caste, or clan, or family, utter their spiteful malediction against the

convert, the latter soon learns to say with Paul, "What things were gain to me, those I counted loss for Christ." He is a martyr of a noble cause, and helps to usher in the happy age when Christ passes in peace from door to door, and is welcome in each house. No, the richest, the proudest, the most influential heathen home offers no attraction or distinction to its members that could not readily be sacrificed as an insignificant cost for the knowledge of Christ Jesus the Lord.

"All things" did Paul count but loss, *including his nationality*. No more heinous crime than treason; no more contemptible person than the traitor of his country. No brighter honor than to be an upright citizen and patriot, respected by good men. Such distinction Paul enjoyed who was a Hebrew of the Hebrews. This expression signifies that he belonged to the most ardent and pious members of Israel. Many were of the stock of Israel, yet unbelievers at heart. Many were of the tribe of Benjamin, but they did not love their country with an unselfish love. But a Hebrew was a truly pious man, a religious patriot with a jealous pride in his law, his temple, and his native land. A Hebrew patriot like that sings in the 122d Psalm, "Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces." When one of those Hebrews was forcibly removed from his country he would pine in homesickness. One of those forlorn patriots has embodied his melancholy thoughts in the 137th Psalm: "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows. They require of us a song, but how shall we sing in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not re-

member thee, let my tongue cleave to the roof of my mouth.” A man of such patriotism St. Paul was. But after his conversion he became not only a wanderer in foreign regions, but the contempt of his countrymen, and their curses followed him. In their memory he lived as a traitor of their holy cause, as a foe of God’s chosen land and people. Yet Paul suffered gladly the banishment from his country and the unjust calumnies of his former brethren—the cost was not thought excessive since it was paid for the knowledge of Christ Jesus.

To-day everyone knows that faith in Christ does not make inferior, but better citizens. It is admitted that if the principles of unbelief were to predominate, our nation must quickly perish. There is no better bulwark for peace and prosperity than the Church. Nobody requires of you to hate or forsake your nation in order to be a Christian; no one can drive you from your home because you are a follower of Jesus. The world at large has discovered during the last two thousand years that it pays to surrender a heathen nationality for a Christian nationality; that it pays to break down the strongholds of unbelief and idolatry, and to erect altars to the living Jesus. With good conscience may we send forth missionaries to advise heathen people to take the same course. What a godless civilization, at home or abroad, has accomplished in the way of true national welfare may all be profitably exchanged for the life and health-giving knowledge of Jesus Christ. All the religions and convictions of the world, all the affections of mankind, all the glories of the nations, are but a moderate cost as compared with the salvation of the Lord. It *is* worth while to preach Christ, *it does* pay to win Christ.

II. The Benefits of Winning Christ. There is a vast amount of piety and sacrifice in Paul's statement that he has suffered the loss of all things for Christ's sake. But the benefits of this sacrifice are also vast: To "win Christ, and be found in him, not having mine own righteousness, which is not of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." All possible advantages from the knowledge of Christ are here summed up in three of the choicest blessings awaiting the believer: Paul has gained a new heart, a new aim in life, a new hope of eternity.

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But one of the apostle's gains we see clearly: he has now *a new heart with a new conception of righteousness*. Paul had never been a commonplace man. He had ideals; he wanted more than silver and gold; he desired to be good, to be righteous in the sight of men and of God. And he had succeeded as well as human virtue may succeed. Listen to his boast in this chapter: "As touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless." What efforts, convictions, and attainments, do these words imply! They describe the careful education and the youthful aspirations of one of the greatest minds. Methinks Paul challenges the whole Jewish nation, "Can ye say aught against me? Was I not a Pharisee, so cautious, holy, and good?" Methinks Paul challenges the patriarchs and prophets of old, "Can ye say aught against me? Was not a devouring zeal for our religion burning in my bosom? Was I not an indefatigable foe to all that left our faith—persecuting the church?" Methinks Paul challenges God

himself and opens his heart before him, "Canst thou say aught against me? If any man is justified by the law then I am blameless." A Pharisee! In one sense he never regretted to have owned that proud title. Nowhere in his numerous epistles does he speak slightly of his former colleagues, nor does he call them hypocrites. Many years afterwards, visiting Jerusalem for the last time in his life, and standing before the hostile council of the High Priest, he exclaimed with considerable pride that he was a Pharisee, the son of a Pharisee. We may assume that to the end of his days he cherished fond memories of his former companions with whom he had studied and worked for the advancement of the old religion. As a Pharisee he thought to have attained the summit of perfection; he had clothed himself with self-made righteousness as with a garment that shone brighter than the High Priest's vestment, and his feet seemed to walk on sinless soil. Lo! all at once he throws away his glittering ornaments and shining excellencies; as a penitent, as the most miserable among sinners, he draws near the cross; naked, poor, and forsaken he approaches the mercy seat: Nothing in my hands I bring, simply to Thy cross I cling! What things were gain to him, those he counted loss for Christ. He had received a new heart in which human pride ruled no longer, that trusted no more in human virtue, that was adorned with the only true righteousness which is through the faith of Christ. Henceforth the boast of the Pharisee is drowned in the grateful testimony, "By the grace of God I am what I am." Who may measure the benefit of such exchange? Apart from other considerations, who can endure the thought of Paul's remaining in the heartless company of Pharisees? How his noble heart would have shrivelled with selfishness! How his valuable years would have been wasted in finical obser-

vations! No, a thousand times happier and greater is he in the company of plain Christians where his spirit expands and his beautiful soul glistens like a diamond of purest water, reflecting the trials of human hope, the triumphs of divine mercy, the glories of blood-bought righteousness.

To men with Pauline ambitions I speak. People with no other want but food and raiment cannot understand the desires of a true heart, nor do they comprehend the yearning of their own soul. But if there is one who has set before him the goal of human virtue and perfection, I confront him with St. Paul the Pharisee, to compare results. The chances are that many a one who boasts of his goodness stands abashed in the presence of the honest Pharisee. But let the unexpected happen, let one declare himself equal to Paul, or superior to him; then I take both and let them stand still a moment before—Jesus Christ himself. I call together the wise, the good, the famous men among Jew or Gentile, those that have led pure lives, have done noble deeds, have left masterly sayings. I make them look up to Jesus: who of them snatches the crown from the head of the Nazarene? Who of them has the courage to avow that Jesus has been surpassed, that his examples have been excelled? The one who proves that, has become the new redeemer of the world. Where is this sage or hero? Behold, they bow down together before him who says, ye are from below, I am from above. As long as Jesus remains unsurpassed he must be held up as a pattern to the lowliest as to the proudest among men; to win him and to follow him and to be like him is a benefit for which no cost is too great. Supposing that the Christian missions had never dried a tear, never supported an orphan, never prospered a community: is it no gain to direct a selfish heart to the path that ends at the throne of heaven, to convince a haughty man that his petty accomplishments cannot

satisfy the great Lord of heaven and earth? What is a man profited, if he gain the whole world, but his spirit grovel here below, whilst Jesus calls and leads to higher realms! Verily, it does pay to win Christ, to preach Christ, to have one's life endowed with his peace and righteousness.

And with the new heart comes *a new aim in life*. Paul has accepted Christ and wants to "be found in him." Formerly he wanted to be found far away from Christ, far away from the Christians—concerning zeal, persecuting the church. Whilst many an inferior man among the Pharisees could imbibe their dangerous doctrines without shaping them into cutting swords, Paul was unable to sit still. He had been taught to hate Christ, and did it with all his might, becoming a fierce persecutor. He had learned to hate the Christians, and they must die as enemies of God. Whilst others talked, he worked; whilst others looked on, he went abroad to chase the Christians. Ah, this mistaken conception of a man's usefulness: Killing harmless believers, spoiling peaceful homes, ruining oneself! Suppose Paul had continued in his bloody ways, would he not now rank with the monsters of history, with such men as Herod, Caiaphas, Nero? What a loss to civilization, to the Church! How many more pagans would have died in ignorance, how much good would have been left undone, how many years longer Asia and Europe would have dwelled in the night of barbarism! Again the most superficial observation discloses the fact that it was a great benefit to Paul and to the world when he found Jesus Christ.

And again it is evident that it is a benefit to every one to-day who wins Christ. If all who stand aloof would join hands to advance the work of the gospel, how beneficial must be the result to many a soul. If those that are hostile

to God's Kingdom and oppose it openly or secretly would remember how many good people they offend, how many helpful enterprises they cripple, how many blessings they spoil, would they not be ashamed to see how they harm themselves and others? To those whom God has blessed with great talents are also given great opportunities to do great things for God. He who believes to be good enough without Christ, and to live right far from the Savior, let him draw near to the cross; let him from the hill of Calvary look into the lowlands of human wretchedness, and into the depths of his own heart; and he will be surprised how much better he can be or act in the service of the common Master, with the children of God as his brethren! Therefore the gospel must be preached at home and abroad. Because life without Christ is a piece of selfishness; or where it maintains a more pleasing semblance, it is but materialism with nothing besides the treasures of this time in view. It will be a benefit to all concerned when each man gains this wondrous aim which makes all men our brethren and heaven our home.

For this is the last of the most important gains of winning Christ: it imparts *a new hope of eternity*. Hitherto Paul had labored to merit the favor of God, to force open the gates of heaven with his works: touching the righteousness which is in the law, blameless. This meant much in a nation which counted hundreds of petty regulations, and not one must be transgressed. It meant more in a sect where they watched one another and called a trivial mistake a serious sin. Bear in mind the noteworthy fact that not once did his former colleagues accuse Paul afterwards of sins committed in former days, not once did they deny that he had been a perfect Pharisee. Notice the peculiar circumstance that he calls himself blameless after confessing that he persecuted innocent people. He wishes to indicate that

even his cruel behavior did not come from a wicked heart; he did it in ignorance, he meant to be honest at heart with God and men, he thought he was right. *He* thought so. But what did the Judge of the world think who searches our hidden secrets? Fearful delusion of a frail man to approach the Holy One of Israel with the bold proclamation upon his lips: Blameless! But does our conduct differ from Paul's if we refuse the Savior's mercy, and yet speak of a kind Father, a good God in heaven? If we were able to read in every man's heart and life as in an open book, we should certainly turn dismayed from those whom, perhaps, we admire most. What, then, must the searcher of hearts, the Judge of nations, think of those deluded men who drink sin like water and breathe it like air, and then cry: "blameless!" May God in his mercy grant us all that we seek and find "the righteousness which is of God by faith."

Does it pay? Is it worth while? The world owns nothing that can pay for one drop of the Redeemer's blood. The world owns nothing that cannot be surpassed, in time and eternity, by the glorious gifts of our Lord. Does it pay? Not where but silver is sought or gold. But it does pay a hundred fold with hearts ennobled, lives exalted, and precious souls redeemed. Therefore our missions keep on to persuade the nations to win Christ at any cost; and therefore we continue to work, and to pray: Thy Kingdom come.

Christ for the world we sing;
The world to Christ we bring
With loving zeal;
The poor, and them that mourn,
The faint and overborne,
Sin-sick and sorrow-worn,
Whom Christ doth heal. Amen.

IX.

THE HOLY WAR OF MISSIONS.

By the Rev. Emil Bockelmann, Syracuse, N. Y.

And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span. And he had a helmet of brass upon his head, and he was armed with a coat of mail and the weight of the coat was five thousand shekels of brass. And he had greaves of brass upon his legs, and a target of brass between his shoulders. And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron: and one bearing a shield went before him. And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set your battle in array? am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us. And the Philistine said, I defy the armies of Israel this day: give me a man that we may fight together. And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine. And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth. David said moreover, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the Lord be with thee. And Saul armed David with his armor, and he put a helmet of brass upon his head: also he armed him with a coat of mail. And David girded his sword upon his armor, and he assayed to go, for he had not proved it. And David said unto Saul, I cannot go with these: for I have not proved them. And David put them off him. And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip: and his sling was in his hand: and he drew near to the Philistine. And the Philistine came on and drew near unto David: and the man that bare the shield went before him. And when the Philistine looked about, and saw

David, he disdained him: for he was but a youth, and ruddy, and of a fair countenance. And the Philistine cursed David by his gods. And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field. Then said David to the Philistine, Thou comest to me with a sword, and with a spear and with a shield: but I come to thee in the name of the Lord of Hosts, the God of the armies of Israel, whom thou hast defied. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead: and he fell upon his face to the earth. So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him: but there was no sword in the hand of David. Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled. And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet King Saul, with tabrets, with joy, and with instruments of music. And the women answered one another as they played, and said Saul has slain his thousands, and David his ten thousands.—I. Sam. 17, 4-10, 32-33, 37-45, 49-51, 18, 6-7.

Beloved in Christ: To be a Christian, means to be a fighter, whose duty it is, to fight continually against the devil, the world and the flesh. These individual conflicts, these wrestlings of the soul with God, are mostly done in the closet. The great fights, which played an important part in the development of Christianity have been fought in these solitary chambers. I mention Paul, of whom the Bible says: "He prayeth." And Luther, who prayed *three hours* a day. But there are also great battles which must be fought in the kingdom of God, battles in which large numbers must engage. In these all Christians must stand side by side against the old angry foe, in order to save souls from the power of the devil and bring them unto Christ, the Saviour of the world, who himself fought the greatest battle in conquering sin, death and the devil. The field of battle is everywhere, especially in heathen lands. Let us look at this field in this present hour, in which we shall speak of the great work of

our Lord, who has given command to all Christians, to take part in this holy work, the work of Missions.

If Christians would not be found idle in the sight of the Lord and unworthy of His name, they must array themselves on His side. Israel was called by God to become the missionary people of the world; but it neglected the precious call. Now and then, however, we find the Israelites true in faith and obedience toward the God of their fathers, and their leaders excelling many Christians in the fight for Zion. The time to which our text refers is such a time, a time of Holy War. Let the beautiful and familiar story, to which we are here referred, be the source of inspiration to fill our hearts with the true spirit of warfare for Christ against the might of Satan. We consider therefore:

The Holy War of Missions,

and direct our eyes and hearts,

I. To the Great Might of the Enemy.

II. To the Weakness of the Fighter.

III. To the Victory, the news of which sounds through all the lands.

Onward Christian soldiers! marching as to war,
With the cross of Jesus, going on before.
Christ, the royal Master, leads against the foe:
Forward into battle, see his banner go!
Onward Christian soldiers! marching as to war,
With the cross of Jesus, going on before.

We consider *the Great Might of the Enemy.*

The Philistines were the mightiest foe of Israel, a nation full of inveterate hatred against God's people Israel. This hatred was continually a source of danger, and particularly

now when a powerful champion, who was the very personification of hatred and enmity against God and Israel came out of the camp of the Philistines. It was Goliath, whom our text describes as being six cubits and a span high. He wore a helmet of brass, he was armed with a coat of mail, the weight of which was five thousand shekels of brass. This plainly shows his strength. And his language was bold and confident: I defy the armies of Israel this day: give me a man, that we may fight together.

No wonder, that from the days of our childhood this giant stands before us as a terrible type of hatred against God. With a brazen face he calls Israel to a single combat, saying: "Give me a man, that we may fight together." "This he did for forty days, every morning and evening." Truly, Goliath was a mighty enemy.

Beloved, this champion is a true representative of his heathenish people. All these people cared for were their wagons, riders and swords. But, "there is no king saved by the multitude of a host: a mighty man is not delivered by much strength. A horse is a vain thing for safety: neither shall he deliver any by his great strength." Yet the Philistines scorned the God of Israel in word and deed. Heathenism was rooted deeply in their hearts. Look upon the sort of idolatry practiced by them! Look around in their heathenish country in those days and upon the high places and in the groves you will note outrageous statues of a female idol, Ashtaroth: all around the places of worship are houses containing young girls, consecrated to her service, sacrificing their honor to her. We also observe a male idol, with the body of a fish, but with human hands and a human face. His name is Dagon. These idols are worshipped by thousands and thousands of the people. - Truly, a mighty foe!

Heathenism to-day is a mighty power, a bulwark of the devil. Two thousand years after Christ, and yet we count more heathen in the world than Christians! In numbers heathendom to-day is stronger than Christendom by a considerable proportion. But the Lord is with us, the Lord of Jacob is our refuge.

Great is the might of the enemy. It seems, as if heathenism with its unshaken existence and its continued natural growth, due largely to the indifference of Christian nations, scorns the Lord, God Almighty, as Goliath did, and gives the lie to God regarding His promises. Mohammedanism also augments the great power of the enemy for we must say of it: Behold, what a power this enemy of God has had over millions of hearts. Nor for forty days like Goliath, but for thirteen hundred years this mighty enemy has challenged our Lord Jesus Christ to battle. It holds the fort against Christ, and to-day, according to competent testimony, is the hardest to conquer. Does it not look as if Mohammedanism would win the battle? Look into the Holy Land! Where the holy cross of our blessed Saviour stood, where he went about preaching the Gospel, and healing the sick, Mohammedanism now reigns. There is no more Golgatha, no holy place, as in the times of Jesus. The holy land is an unholy land, since Mohammedanism reigns supreme. Mohammed has taught his multitudes to kneel before Allah and his prophet, and not before the cross. Yea, Mohammedanism, the Goliath of modern times, is a mighty foe.

Great is the might of the enemy. This we observe among all heathen people. Behold the sons and daughters of Africa groaning under the burden of slavery; India's children and aged ones sighing under the terror of the Ganges; day by day the cries of twenty-three millions of children of the

widows of India and the innocent children of China going up to God. All of these tell of the anguish and tribulation that fill millions of souls. Who can look on and observe whole nations turned into slaves by drunkenness, lying and superstition, the accompaniments of heathendom!

Great is the might of the enemy. The Missionaries who have their fields of labor in India and China tell us how difficult the work is there, because these people are educated people who are well prepared to defend their heathenish views with all the forces of the intellect, and who shut up their hearts against Christianity.

Great is the might of the enemy, because of such powerful natural auxiliaries as deadly fever and unfavorable climate. Many a field in Africa and India has demanded so many precious sacrifices, that the Home Boards and Synods considered the abandonment of certain parts of the work.

But with special grief we say: Great is the might of the enemy, when we look at this great display of power in Christian lands and among the Christian people, whose faith and godly living is disappearing like that of Israel formerly. Beloved, wherever faith in Christ is on the decrease, where no Bible is read in the homes, no prayers are said in the family, and the children grow up in disobedience to their parents, there the old bitter giant raises his head; and he does so all the more, since men of science and education unite with unbelief and worldliness in scorning the incarnate Son of God.

Truly, great is the might of the enemy. And

II. Behold the Weakness of the Fighter! Regarding Goliath we ask: Is there no one among the warriors of Israel, to conquer Goliath? no one to slay him in the name of God? Where are King Saul and his faithful ones? Ah, Saul and

his heroes are utterly discouraged and no one among the powerful in Israel is able to withstand the mighty warrior. However, the Lord has chosen what is small and insignificant. He has chosen a shepherd boy, David, the youngest son of the house of Jesse, for the throne. This shepherd boy has the courage to come before King Saul, saying: "Let no man's heart fail because of him; thy servant will go and fight with this Philistine." How weak apparently is the fighter! This must be the same impression Saul had, for he says to David: "Thou art not able to go against this Philistine to fight with him; for thou art but a youth, and he a man of war from his youth." David, however, refers to his mighty fellow-warrior, the God of Israel, in whom he trusts, and who once saved him from the power of the lion and the bear, as he was shepherding his flock. Therefore he says: "The Lord, that delivered me out of the paw of the lion, and out of the paw of the bear, He will deliver me out of the hand of this Philistine. And Saul said: Go, and the Lord be with thee." Surely, this was an unparalleled fighter, this shepherd boy. "And Saul armed David with his armour, and he put a helmet of brass upon his head: also he armed him with a coat of mail. And David girded his sword upon his armor and he assayed to go: for he had not proved it. And David said to Saul, I cannot go with these." In exchange his whole outfit for this decisive combat consisted of his staff and five smooth stones. Thus strangely armored, he stepped up to the mighty champion: Behold, the apparently weak fighter! Such are the great men in the sight of the Lord to win His battles.

The greatest of all was Jesus Christ, the Son of David. He conquered the mightiest foe, Satan. Dying, but victorious he cried: "It is finished!" We must look up to this

prince of victory in our mission work. Jesus is the conquerer, and all his enemies must lie down at his feet and give all glory to Him forever and ever. This our missionaries know and heartily believe; and fighting in His name, they go forward step by step, trusting in the promise which Jesus made to Paul, one of the foremost fighters of the Lord against heathendom, "My strength is made perfect in weakness." As this same Paul stood in the midst of "Mars hill," the Jews mocked at him, calling him a "rascal." There this "rascal" and weak fighter stood before the most learned of his time, before the altars of their idols, upon which they worshipped the Goliath of Heathenism, which cannot successfully be conquered with sword and stone but only with the two-edged sword of the Lord, to be used in faith. And Paul was mighty while using this sword. Fifteen hundred years later, a man with the faith of Paul, and a most insignificant figure, a simple monk, took hold of the wheels of the church and moved all Christendom. Who was this monk? It was Luther! He made the heart of the pope and the cardinals tremble; he shook the heart of Charles the Fifth, the mighty emperor; he moved the hearts of the people, of fathers, mothers and children, who sang with him,

"A mighty fortress is our God,
A trusty shield and weapon."

And what caused this important movement? Luther, the son of a poor miner, had come, to fight against the Goliath of human ordinances and the devastation of holy places. Behold him, filled with courage from on high, confessing: "Here I stand, I cannot do otherwise, God help me."

And thus they all step forward, the fighters of the Lord, knowing that the old lion who attacked David is still alive. Peter says: "Be sober, be vigilant; because your adversary

the devil, as a roaring lion, walketh about, seeking whom he may devour. "And they trust in the Lord for help in the fight against all enemies. "His kingdom must remain with us!" So they come forward like David with their five stones, taken from the river of life: The Bible in hand, prayer on the lips, faith in the heart, love in the soul, hope in Christ. And they all have one aim: The forehead of Goliath, the death of heathenism and the heart of the sinner, in order that he may live.

Nommensen, the Missionary of the Battas, fifty-two years ago, came to the island of Sumatra. He was the first white man who dared to set his foot upon this island. There he stood, like David, an insignificant figure among the savages. They threatened to kill him, but he put his trust in the Lord, and this one Missionary conquered the cannibals by the Word of God and his faithful prayers. To-day that part of the island is a Christian country. Goliath has fallen, and God's people live.

In a time of religious indifference in the beginning of the nineteenth century, at a time like that of King Saul in Israel, Foreign Missions were derided at a meeting of the General Synod of Scotland. It was as if Saul had returned to say: "Thou art not able to go." It was as if the brothers of David had come back from ancient times, to say to him: "Why camest thou down hither? And with whom hast thou left those few sheep in the wilderness?" In other words: Why hast thou not done thy duty? First work at home and then among others. But upon this derision, Dr. Erskine arose, laying his hand upon the Bible, saying: "Thus saith Christ: All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost."

Obedient to this word of the Master and coming like David "in the name of the Lord of Hosts," the Missionaries go out into all the world. I call your attention to Zinzendorf, who went to West India and America; Hans Egede, the Apostle of the Greenlanders; Guetzlaff, the first one to go to China, and the great number of Missionaries, who go with the one motto: "Forward." One of these faithful ones was the Missionary Schreiber, who worked among the cannibals of the Island of Sumatra, who said in one of his clear moments on his deathbed: "I am still a fighter of the Lord on earth." Such insignificant fighters, such weak figures of faith, are the Lord's instruments to win the great battles, are the lambs among the wolves. And they all know, that the Lord will fight for them. "This is the victory, that overcometh the world, even our faith."

III. But the victory causes songs of victory. Let us therefore now listen to the songs of Victory, the news of which sounds through all the lands. "And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead that the stone sunk into his forehead, and he fell upon his face upon the earth. And David took the sword of the Philistine and cut off his head therewith." Now the victory was David's and through all the lands the song was sounded: "Saul has slain his thousands, and David his ten thousands!" That was the victory, the news of which sounds through all the lands, a song that still lives.

Such Victories the Missionaries also experience. Of course, the battles are not won in so short a time as David's; yea, it is often a very tedious fight. Victory is obtained only after a long fight, in much "quietness and confidence." If we put off the armor of Saul, if, like Moses, we do not trust in our own strength, if we renounce all wishes like that of

John and James, who wished that fire might come down from heaven to devour the Samaritans, then the victory will be ours, then the enemies of Christ must flee like the Philistines, and then the children of God will sing: "The Lord has done great things, whereof we are glad!"

The first Missionaries, sent in 1845 by the pious Rev. Gossner in Berlin, worked in vain for five years, waging the fight without any gain, and having no record of a victory whatever. Entirely discouraged, they wrote to Gossner, "The heathen cannot be converted, all work is in vain, we wish to be sent to another field, where we can work with more hope." But Gossner, that man of Prayer and Faith, gave the order to stay where they were, and lo, to-day fifty thousand heathen among the Kols are Christians. And when a few years ago this Mission Institute celebrated its fiftieth anniversary, the song of jubilee was raised among the Kols as well as among the Christians at home, a song among all the children of God in all the lands: "Our mouth is filled with laughter and our tongues with singing, then said they among the heathen, the Lord has done great things for them."

And beloved, they, who have ears for the praises of the children of God, for the praises sung by individuals as well as by whole nations, will observe that the songs of victory ring out louder as the years roll on, until all will unite in the great Doxology: "Glory to God in the highest, and on earth peace, good will towards men!"

Yea, they sound the song of jubilee in all the lands. Uganda, that murderous field, which has called for the lives of the best and most pious servants of the Lord, is now filled with the song:

"All glory be to God on high,
Who has our race befriended!"

I am constrained, often to think of the wonders the Lord has wrought through his servants in that most horrible country, the country of the Ashantees in Africa. Who can mention the many hardships the Rev. Rameyer and his faithful wife and children had to suffer! They faced death many times, and the most horrible death at that. For more than fifty years did these faithful servants work among these people. Rameyer intended to spend the rest of his life in Europe, but his heart was with his people on the savage island. So he returned to his field of fifty years of labor, crowned with the blessing from above, because it was not now any more a savage but a Christian country. Oh, I wish I could hear their song of jubilee and victory:

“Now thank we all our God,
With hearts and hands and voices,
Who wondrous things hath done,
In whom his earth rejoices!”

And wherever a converted soul is found, either at home or in a foreign country, there they all praise God, from whom all blessings flow, there they rejoice and say: “Bless the Lord, my soul, and forget not all his benefits!” That is the song of jubilee and victory, which swells from the hearts in the Christian lands, and fills the air, earth and heaven now and forever, “for the joy of the Lord is our strength.” O, let us all sing and give all glory to the Lord, for He has given us the victory over sin, death and the devil through Jesus Christ, His Son, “who has peace restored, and the lost sheep gathered together.” Praised be this blessed Son of David! Amen.

X.

ADDRESS.

THE WANDERINGS OF THE NATIONS.

By the Rev. John Telleen, D. D., Red Wing, Minn.

That the Highlands of Armenia are the cradle of man, most scholars of research and of renown hold as true.

From this common home took place the wanderings of the children of men. From this center radiated what light there was, and emanated existant life. But when new homes were founded, and new lights lit, it seems these lacked in essentials. No doubt because the material was inferior, and the flame could not be fed. The holy fire died. How sad!

God told man to replenish the earth. He was to fill it from pole to pole, and from the rising to the setting of the sun. Early rose the spirit of rebellion. Man would frustrate the decree of God, by building the tower of Babel. But God confounded the language of the builders, and thus scattered them abroad over the face of the earth with a multitude of tongues, numbering to-day several thousand, including the dialects.

By historical and archaeological research, supplemented by philosophical conjecture, we can follow one branch after another of the human family, as it is transplanted from the parental tree and placed in new soil, from the first one in the land of Nod to the last one in the land of Awakening.

On our misisonary maps you can see whither the heathen nations of the earth have wandered, after many combats, commotions, and surgings to and fro. India, for instance, has had mighty upheavals and has been overrun by conflicting and clashing hordes, no less than five times, with shorter or longer intervals.

Down over the Himalayas, the highest mountains in the world, come the Aryans, our own kith and kin, in a sense applied to no other heathen nations, for we too are Aryans. As the North American Indians were crowded out until we have but a handful left to tell the tales of the brave, so were the Kohls and the Dravidians of India driven into the ghats (the mountain fortresses) of Southern India, where now dwell 9,000,000 of demon worshipers.

The Indo-Aryans (Hindoos) covered the country, and dotted the Bay of Bengal with their sails. They number to-day aproximately 300,000,000.

And China proper with her eighteen provinces, and dependencies, the Celestial Empire, with its 400,00,000 inhabitants is a study.

Could we but listen to the two leading languages in China—could we hear what the 80,000,000 who follow Confucius have to say—could we read as we run along the Chinese wall, and hear the stones talk, what tales would be told? But now it is down as a partition wall, never to be rebuilt.

We have no time to view the Chinese.

Neither can we form a close acquaintance with the 8,000,000 of Siamese, nor the 15,000,000 of Thibetans, or the 8,000,000 Burmese, nor that little plucky nation across the waters ,that has so much in common with China and yet is so largely its superior in many things, Japan, the England

of Asia. This nation gives promise of being entirely Christian with its 41,000,000 before the end of this century. Nor can we stop long at Corea, the bone of contention, with its 9,000,000 of inhabitants. And what will limited time permit us to say of Syria's 3,000,000, of Persia's 7,500,000? And yet we must stop here to breathe and say the Nestorians are here. And Knanishu is at Oroomiah, Persia. For his different schools he receives aid each year from the Augustana Synod.

His venerable father wrote a very kind and appreciative letter some time before he died, thanking for all kindness shown.

In this letter he acknowledges his entire dependence upon God, and the grace of God is to him most precious.

He says in part, "I rejoice because of the kindness you have shown my son, his wife and my two little grandsons. I am indeed very, very glad that they are learning the true doctrine and are willing to work in the vineyard of our Master, Jesus Christ.

"Just now we are gathering grapes and drying on the ground. They only bring one-half a cent a pound. Our country is beautiful. The air is good and healthy. But I am sorry to say that the people are ignorant. You have read of what the cruel Musselmen have done. They are persecuting us too. Please pray for us that God may deliver us and all Christian people in Asia from the cruel hand of iron-hard Mohammedanism."

This brings to view the sick man, Turkey, with its 21,000,000 of people.

And we must cast a glance at Madagascar, with its 5,000,000 of people, with more than 30,000 Lutheran school

children and a Lutheran work of mercy among the lepers. Yet France fights it.

Arabia has also 5,000,000.

Look at that dark continent, Africa, with its 200,000,000 of human beings, that have been, and in a measure yet are, treated as chattel. For do not at this late day 50,000 of Africa's children go into slavery each year? And each one represents nine slain. For only one per cent. survive the carnage of slave-dealing. Hence here is represented a loss of half a million of Africa's sons and daughters annually.

And have they not wandered into Sahara 3,000,000 strong; into Afghanistan 3,500,000; Anam and Algeria each claiming 12,000,000; Asiatic Russia has 16,000,000, and Soudan 75,000,000.

Time would fail us to speak of Australia and all the islands of the seas.

We have not shown how the nations came to this or that country, if it was by crossing this or that strait or isthmus, since this would be largely conjecture, and not serve our purpose. The truth is they are there. There to live, and there to die. And with what hope for life, for death?

And thus are brought to our view "The Wanderings of the nations" *Religiously*. This face of our subject is both interesting and sad to the Christian student.

When the children of men left the parental home, what could they take with them on their wanderings of more importance than their religion? Is not religion the hand that unites man to God? But how soon and how completely did the nations not wander away from God, changing the glory of the uncorruptible God into an image made like to corruptible man, and to birds and four-footed beasts, and creep-

ing things? They changed the truth of God into a lie, and worshipped and served the creature, more than the Creator.

The characteristic wanderings away, from a religious point of view, often bear the stamp of the country in which the worshipper finds a home. This accounts largely for the different garbs worn by the different religions in heathen lands. Thus the brightness of the heavens leads one nation to worship the heavenly bodies. Another is led to worship fire, because of its manifestations.

India is a point of illustration. When the Aryans settled over the plains of Hindoostan, they worshipped one God. Very soon a trinity entered into the Godhead. This is very remarkable. This number they multiplied by 11, which gave the number of gods as 33. As it was thought that each god followed but one line of action, more gods were yet needed. Thus the number was augmented until they had 33 crores which by some is given as 330 millions and by others as 333 millions of gods. Thus Ganesha, the god with the elephant head, is the god of wisdom. Kali is the goddess of war. Krishna is the thief-god, etc.

And our North American Indian worships the "Great Spirit," and calls every preacher a "Medicine Man." In common with the African he has his "fetish" which may be anything, from a piece of broken glass to a bit of soiled paper.

As the gods are many, so is the worship multitudinous. Each has its special characteristics. Usually the devotion is marked by sincerity and earnestness. Not seldom do we find severe self-castigation. The offerings are made by all, from the infant with its hand full of rice in China, to the aged philosopher about to die in India.

The gifts for religious purposes in China alone are \$30,000,000 a year. And we Christians devote to the conversion of China only one million dollars a year.

Because of what we have seen already, we may look for a great variety of teachings and a great number of different religious books. The Mohamedans have their Koran. The Persians their Zend Avesta. The Hindoos their Veda books, the Chinese their books of Confucius, etc. It may be said of them all in common: It is indeed a wonder what manner of words and teachings are palmed off as the Word of God. Much is but vain words. Others are rotten to the core. And when the fountain head is so poisoned what may we look for in the streams of religious bearings? "Very religious and very wicked."

This, then, in its turn, brings before us the wandering away into moral uncleanness. What a sink is not found in every nation that forgetteth God, the true God? Here all ungodliness stalks through the country, hand in hand with false godliness. Do you wonder if unrighteousness prevails, since the truth is held in unrighteousness? Do you wonder, if they become vain in their imaginations, and in this vanity puffed up? And does not pride go before a fall? Hence, "their foolish hearts are darkened," and uncleanness itself is counted holy. "Professing themselves to be wise they became fools, wherefore God gave them up to uncleanness, through the lusts of their own hearts, to dishonor their own bodies. God gave them up unto vile affections, working that which is unseemly, doing things which are not convenient, being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperings, backbiters, haters of God, spiteful, proud, boasters, inventors of evil

things, disobedient to parents, without understanding, covenant-breakers, without natural affection, unplaceable, unmerciful, and have pleasure in them that do them." Here the great missionary, St. Paul, in his first chapter to the Romans, portrays in vivid colors the appalling wickedness as practiced by those who know not God, and therefore neither fear nor love aright.

Wandering thus away from God in doctrine and practice they soon wandered away from one another. And thus sprang up social estrangement. By creation man is companionable. By redemption he is yet more so. Our fellowship should be with God, and with His Son, in the Holy Spirit, and thus with one another in the bands of faith and love, and in the Spirit of peace. But social ostracism is met with, wherever a soul has cut loose from God. The first born of the children of men wandered away from God, and then from his brother, whom he slew, asking, "Am I my brother's keeper?" This to God's questioning, "Where is thy brother?" And is it not thus to-day?

Look at India with its six castes and three thousand sub-castes, named callings. The one shuts itself up, hedges itself in, excluding all others with the utmost rigor. And the strangeness about it is, that the lower walks are as much sticklers for caste, as the high castes themselves. Caste has no heart in which dwell faith and love. Caste knows no conscience. Caste is void of mercy. Caste is impenetrable isolation. Caste is a rock that no legislation can blast.

The heathen have wandered away into *selfishness*, having left the paths of peace and justice, and therefore of mercy.

In support of this point the petty chiefs and small kingdoms of Africa are proof. For this cause we find so many

“Nations” among our North American Indians. In 1877 I found in the Indian Territory an agency, containing 1,000 Indians. These constituted the remnants of forty tribes. Why else is the map of the world so checkered?

Why are law and justice alienated in China? Why do husband and wife dine separately in India? Why does one man with distrust and disfavor look upon the other as his natural enemy? Is this nature? It is perverted nature. When the children of men are not one in Christ Jesus, they cannot be on with each other. He is the one Head, we are all members. He is the Vine, we are the branches. He is the Good Shepherd, we are to constitute the one flock, containing also those “other sheep,” gathered from the wilds of the heathen world. In Him, through Him, by Him and to Him are to be gathered God’s scattered children in all lands. Then they have returned home from their wanderings. Then they have again become one as their Saviour and our’s so beautifully prayed in His matchless prayer for unity in the truth, through the truth and for the truth. Then the nations all rest on the one sure foundation the impregnable Rock; the chief corner stone is the one in which all glory. As living stones, they have faith in God and are true to each other. They are cemented to one another in Christian love. Their interests clash no more, they are common. Man wandered far, oh, so far, away from God, away from his fellow men, yea from himself and his best interests. But, oh, how sweet to return home! To be folded in strong arms and pressed to a loving father’s heart, what bliss? And thus near we are brought through the blood of the Lamb, that has been voiced in all lands: Now the “Son of Man,” and “the children of men,” have again one Father, as Christ says, “My Father and your Father.” Now the children of men as children of God, through the Son of God, who is the Son of

Man, have returned from their wanderings, and by way of Calvary entered Paradise. What was lost is now found. What was scattered is gathered. Bless we then the Son of Man, who through much suffering, brought the children of men from suffering heathenism to nearness with God!

Who seeks the nations in their wanderings, endeavoring to bring them home? God has done all that can be done by Him, without mediation. The angels have done their part. "The world" must not be expected to do the work of the church. Our Lutheran church has no mean record in the past centuries. Look up the place of the Lutheran church in the history of missions!

What have our Lutheran Societies done and what are they doing now?

What has the General Council done, what is it doing? And what are our other Lutheran Church bodies doing? But little the most active of them. None of them can truthfully say, "We have done what we could."

Let us now consciously, conscientiously, consecrate ourselves to the ingathering of all the scattered nations and labor till the Master comes. Amen and Amen.

Prayer.

Lord! Teach us to pray, "Thy kingdom come. Thy will be done, on earth as it is in heaven." If we have sought for ourselves riches, honor, comfort and pleasures, forgetting sinning and suffering humanity, Lord forgive. We have ourselves been led by the spirit of the world, and not by Thy Spirit. Oh Lord, forgive us our mission sins. These are many and grievous. We are indeed our brothers' and sisters' keepers throughout all the wide world, but in the spirit

of Cain we have denied this in practice in leaving the nations to die in their sins, without God and without hope for this world or for the world to come. We have seen Thy glory, as revealed by Thy Spirit, but have neglected to tell it to the heathen, the gentile, the pagan world. How can we live if we leave all these to die? How can we be led by Thy Spirit if we leave all these to be led by the powers of darkness? How can our own spirit depart from this world with the hope of heaven, if we leave the heathen world in gross darkness, without hope and without God. Pour out Thy Spirit upon all flesh, according to Thy promise, then shall all, filled by Thy Spirit, led by Thy Spirit and spiritually minded, be one with Thee and with each other in spirit and in truth. O Lord, speed the day when Thy witnesses, Thy messengers, Thy ambassadors, shall make haste to come to all nations, people and tongues, planting everywhere the banner of the cross, and Thou, lifted up shalt draw all unto Thee. Amen in Jesus name. Amen.

XI.

HOW TO ENLIST AND INTEREST THE YOUNG PEOPLE OF OUR CHURCH IN THE WORK OF MISSIONS AT HOME AND ABROAD.

By The Rev. J. Telleen, D. D., Red Wing, Minn.

For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market place, and said unto them: Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.—Matth. 20:1-5.

Our text presents to view a vineyard. It needs cultivation and care. Mankind has a charge to keep. And mankind needs tending. We are the branches. Joh. 15. We are the keepers. Songs of Solomon, chapters 1 and 8. All work is to be by man for man. This was made plain even before the fall in the Garden of Eden. Gen. 2:15. Where there is idleness, sin gets in, for Satan enters to occupy the idle and sin crops out in its fruits and wages.

Our text presents to view the idle, but God calls them to a higher place, that of work—work for God. Son, daughter! Go work to-day, life's day, in the vineyard. Resign yourself, by consecrating yourself to God. This resigning is faith in him. And where faith is, works follow. God worketh faith and teacheth works, Christ being our pattern and teacher. Have you but one talent, is your strength

feebleness? Be faithful. It is all God asks. Many wish to do great things, but has not God cautioned us never to harbor high thoughts concerning ourselves, be but humble laborers. And labor is made up of little by little. The greatest brick building was made by brick added to brick; the Pacific, the greatest of earth's oceans, is composed of drops. Besides, not size, but character makes true Christian greatness. This greatness shows itself in being "servant of all." In serving all as faithfully and as well as we can, we serve God; serve him with soul and body, morals and religion.

To our youth comes from God this day the bidding: "Go, work to-day in my vineyard." Will you go? How many have come? In this land of our adoption we have at the least 150,000 youths, who may properly be called Swedish-Americans. Think of the number, the seventh part of one million. Not one in ten is a regular attendant in the house of God. Where are the nine? What could, what would an army do if but one man out of ten was fit for duty? At Waterloo Napoleon's infantry stuck fast in the mire and was cut down, the guns spiked, his cavalry fell into the yawning abyss of the road to Ohain. He lost the day. What an anarchy in community, if but one citizen out of every ten was found honest and obedient to the civil law? And what will become of our churches, who will reclaim the mission fields, if our youth be inactive and indolent to the good cause? Labor is a life-preserver. Many of our youth are in danger of sinking into the quagmire of sin, the broad way will prove ditched, sinking and burying our youth, the flower of our people. You will be influenced by *some* power, and you will be active in *some* service. What shall it be?

Satan labors very actively. Among other works he runs five millions of whiskey mills. Night and day, Sunday and week days, they grind all vestige of humanity and the very life out of our people. Put in a line these mills would measure about 15,000 miles, reaching from New York to California, from Minnesota to Texas and yet be enough left to dot our whole land with plague spots. Most of the tempted are young, as drunkards seldom live to get old. A Christian friend in San Francisco, wishing to get at figures, placed himself outside of one of these inviting mantraps to count the number of those who went in to the gilded bondage of sin, and the number was 11,080, all youths, and that between the hours of 8 and 12 one single night. And yet that city is no worse than other large cities. True, our city churches give special cause for anxiety. How can our youth in cities be enlisted and interested, when there is so much to distract them? Taking the country over, one-fourth of its inhabitants live in cities that have a population over 10,000. Here sin, like fell disease, finds its chief haunts. Here people are massed together, human passions and appetites burn with fierce and devouring flame. Those who constantly flock in from the surrounding country to feed the flames are our youth. True, men are wicked out of town also. Temptations, like tramps, prowl even along the green lawns, shaded streams, village church yards, college grounds, Satan going about everywhere, seeking whom he may destroy. O, the large numbers of youth each year placing themselves outside the pale of church influence, then, unsheltered, unrestrained, are open to all solicitations of evil that abound. My heart bleeds at the thought. The hosts of evil and crime, daily recruiting from the ranks of youth, two-thirds of those that are in our states' prisons are youths.

We see by actual figures how feebly we hitherto have resisted as a breakwater or seawall the tides of sin that ebb and flow all around seven days and seven nights a week, all the year long. Shall we all be engulfed and perish? The answer is: we must either encroach upon the domains of Satan, winning and retaining ground or be overcome by the powers of darkness. If christendom be thus jeopardized, in what state are heathen lands? Our picturing shows the foreground of christendom to be of dark colors, how black, veiled in midnight darkness, are the heathen lands, where idolatry and superstition, sin and shame, crimes and curses abound?

Youth is not hardened. Can you see these colors and yet not be moved to pity? Pity your own soul and others. O, do take pity. The living God desires to employ the youth of our churches as lightbearers to the truth, dispelling the gloom of falsehood and deceit. You are cordially invited to occupy a prominent part or some nook and secluded spot, as the Lord has endowed and will designate. Who will respond and enter heartily and publicly into the work? Youth is marked by activity and you are welcome to take an active part in our Master's work. "Son, go work to-day in my vineyard." Math. 21:28. Simplicity of faith and warmth of love, with youthful ardor marks the young believer. In this, as John says (I. Joh. 2:14), lies strength, mental, moral, social, spiritual, physical. Yet this strength will run to waste unless it remain enlisted for the Master, and is circumscribed by the pale of the church. In the church, work, and whatever thou findest to do, do it with all thy might. The Master calleth for thee. Joh. 11:28. Get thee up. Ask with Paul: "Lord, what wilt thou have me to do?" Acts 9:6.

We owe the Lord our service. He is our Creator, our Saviour, our Comforter, our keeper and guide from childhood. We are God's by early baptismal covenant, verified by confirmation. We are the Lord's, and such a Lord, who went about doing good, succoring the needy. How can we remain true and loyal to him and yet be found idle in the market place, or stand bartering away soul and body and heavenly privileges, yea heaven itself, for worldly lust or filthy lucre?

To our church are we indebted. How much has it not done for us under God. We are born amid its blessed and hallowed influences. In its parochial school have we been taught truths of this world and the next. In its Sunday School and at its services have we been taught unto salvation. And the catechetical class! Can you ever forget it? All this is no mean inheritance. Many youths of heathen lands would pay rich dividends on such inestimable bequests.

To our Synod, as a body, we are indebted. Or has the Synod no claim? Has it done aught for us? Its schools, its churches, its academies and colleges, its seminary will respond, as will also its choice literature. Our fathers and mothers have not been niggardly, they have denied themselves, that they might leave us the richest of boons, the choicest of blessings, to enjoy intelligently and gratefully. In our Synod are about 35,000 youths. The Synod extends to you 200,000 right hands of fellowship to enter the Master's service. Ours is the true order of the cross. Surely you'll go with us.

To the mission field are we indebted. Others have labored and sacrificed that we might have God's truth. We should requite by giving it to those who have it not. Give

no person, no field, up for lost. Each, all and every one should be reclaimed. Our motto should be: The world for Christ. The King of Glory wishes the full number of recruits wherewith to fight the powers of darkness, and emancipate a fallen race, bound in the fetters of ignorance, chained in superstition's idolatry and attendant vices. You young friends are the soldiers the victory to win. Will you enlist? Will you put on the whole armor of God, having your loins girt about with truth, having on the breastplate of righteousness, your feet shod with the preparation of the Gospel of peace, taking the shield of faith, the helmet of salvation, and the sword of the spirit, which is the Word of God? I would stand aside and see youths flock in from ocean to ocean, from the lakes to the reefs. All are bidding for our youth, Satan has also recruiting officers out. We must file into rank. Either take up our position among the infidel scoffers, the innumerable lodges of anti-christian, or at least questionable tendencies, or place ourselves avowedly on the side of decided right and lucid truth, under the banner of King Emanuel who said, "In secret have I said nothing," battling in the church and for the church of God. The Christian church is the army of God, fighting the good fight of faith. Our youths are not auxiliaries, but integral parts, some skirmishers, some reserve, training for battles ahead. Thus, and thus only, every force being made available can we as a church militant conquer the foes of our salvation, which beset us on all sides, and harrass every step. Each local church is a pivotal point, a key to its surroundings. Strengthen and defend it. If lost, much is lost, far and near. If maintained and held, much can be gained. When Lee threatened Philadelphia, Pennsylvania grew pale. When Butler took New Orleans the south was thrown into consternation.

No doubt many would suggest that the best way to enlist and interest our youth in our church and mission work in this day and generation is to form them into bands or societies in and by the church—Young people's societies, Youths' missionary societies, Dorcas societies, Little mite societies, Musical societies and kindred others. These would argue, "Order is heaven's first law, and point to the good and grand Bible and Mission societies, which have literally done "a world of good." Where any permanent good shall be done, there must be wise planning. Through sanctified banding ourselves together for work, we can expect work. To keep busy hands, feet, heads and hearts out of mischief or idleness give them something to do intelligently and fervently, as unto themselves, yet unto God. They will be interested by being given a part. He is not the best general who personally does the most fighting, but he who can intelligently handle the best disciplined army, make it stand like a wall or hurl it like a tempest. She is not the best mother who does all the drudgery in order that her daughters may be ladies, but the mother who gives her daughters part in all the work is wisest and best. Of our churches it ought truly to be said: There is not an idle member in them. Even through the infants has God perfected praise. Accuse not youthful organizations of being rival to the church, whilst in the church. The members of the body are not rival to each other. Young people, with some fathers and mothers of Israel in their midst, can plan at their meetings mission-work, temperance work, hospital-visiting, yea for aiding and succoring everywhere. The influence of sanctified youth is great. Let us come together as Jonathan came to David, to strengthen his hands in the Lord. Let us awaken, strengthen, stimulate, nourish, discipline in charity, appoint, carry out, cease not our labors, while yet there is

more to do. By faith, precept, teaching, godly fear, Sabbath-keeping, obedience, sanctity and purity of life, we will remove from the escutcheon of Young America many of its foulest blots. If we always take hold of the work with promptness, decision, directness, and heartiness we will never tire, but renew our years. Let us look to waste places, pick up the fallen, lift up the lonely, strengthen the weak, care for the little ones, cheer the faint, succor the forlorn, acknowledge God's own, point to Christ.

Yet many in our midst are filled with dread and evil apprehension at the very mention of the word society or youthful organization. We, too, know of a better way and would state it thus: *The wisest and best investment our churches can make is in giving our children and youth the best of schooling; thus they are and remain intensely interested in their work.* The school room is no less important than the audience room. Ignore our church-schools, higher and lower, and five decades will not have passed away ere we will have no youth to enlist, because they will be beyond our reach. Woe be to the church which cares only for its adult and stable members, but lets its younger members drift by. *Members* the little ones are from baptism and that the most tender. The injunction of Jesus is: "Feed my lambs." Each disobedience to this command is sounding the death-knell of the church, peelings that cannot be stayed or hushed by organized bustle. Moses, Samuel, Timothy, and nearly all who have been enlisted and interested and remained so, were so through early training. "Train up a child in the way he should go: and when he is old he will not depart from it." Prov. 22:6. A child giving a nickel to the mission-cause is enlisted and manifests often the keenest interest. A child who prays the Lord to give a church lot and

needed money for the erection of a church is enlisted and interested in mission work. With prescience Wellington selected Waterloo for a great battle one year before the battle took place, carefully looking over the ground, posting himself on Mount St. Jean, and "the man who never lost a battle" came off victorious. So we to-day select our ground, our future Waterloo; would you know its name? *Schooling.* A school house in every parish, an academy in each conference, a college and seminary at our center, and howsoever fierce the contest may be, we that battle in the right for truth, the church, our land and our race will come off victorious, because our youth were enlisted and *remained* interested, receiving the onslaught of scoffing, railing infidelity with bended knee, on the point of piercing truth. Our youth experience the getting of diplomas as the most pleasant halting place in life, and the enthusiasm is often unbounded. Yet this is not a closing up. If a broad and deep foundation be laid, purposes formed, life shaped, hope confirmed, the serious and the joyful properly balanced, and all this constantly developed, then will there be continual interest and our youth will grow to the highest type of man.

Looking into your countenances I experience two feelings. One is that of awe. I am aware that you are gifted and intelligent. Many master minds. We with less endowments, and less advantages, would like Luther in your presence uncover our heads. Yet, do never forget, your all is a gift of God. Gratefully return it by letting love of God fill your souls and hearts, enlightened and sanctified brain-power fill your heads, the Spirit of God rule your whole being. That other feeling is one of enthusiasm, inspired by youth. The older ones soon lose that glow, so needful in work for the Master. All successful laborers have it. In

youth pent up it must find vent. Yet it needs guidance by cooler and through experience wiser heads. Therefore I would say to the older: *share with the youth plans and sanctified pleasures.* Be not grumblers and fault-finders. Many bright-glowing interests have been quenched by cold water showers of bitter and belittling criticism. Dare not offend God's little ones. When our youth meet to take earnest and sweet counsel, bow at the mercy seat, put the shoulder to the wheel in order to further the cause of Christ, *meet with them ye pastors, ye deacons, ye fathers and mothers in Israel.* Show them and give them in unstinted measure your approbation and appreciation. Your presence does them good, and will prove the silent motor of enlisting, and keeping up an unflagging interest. Your influence and precept constantly before, pointing to Christ, they will never grow weary in well-doing, never slack up or drift away. This is far better than seek them when lost, or seek to enlist, when once distracted. You may then endeavor with prayers and tears to reach them, but in vain. Make the church-home in a truly Christian sense the most pleasant spot in the world to our youth, give them to do, superintend what they do. They *expect it, they hail it, they bow to it.* Youth and age grasp friendly hands, hearts beat in sympathy and Christian fellowship, sound the bugle call:

"To the work, To the work, We are servants of God!
Let us follow the path that our Master has trod.
With the balm of his counsel our strength to renew,
Let us do with our might what God calls us to do."

Let us pray and labor till the Master comes.

Ye older, be always young in spirit, if ye would reach the youth and impress them sufficiently to interest them. At no time shut out or crush out sanctified buoyancy of youth.

Let us ever remember whose we are—nor our own—children of God and of the church. May gratitude kindle and feed a flame of love that will constrain us to consume ourselves in the work, and not shrivel up into self.

Let us hold stated meetings, call them lectures if you will, say each month one missionary meeting, and one presenting *general church work, especially school work and holy song*. Of course this necessitates the pastor to be a live man, well read, abreast of the times. And this he must be or he is not true to his calling. *Pour over secular matters less*. Our youth should flock to our meetings as to a heavenly bourse. Each church should have an open reading room, with a good library of books and papers. If you wish to enlist for a cause present that cause in a *persistent and persuasive manner*. Remember you have before you our future *teachers, preachers and pillars*.

Dear young friends! *The Lord hath need of you*. Our age is active. We must bestir ourselves or be left. Sand-hills are turned into cities, mustard patches into orchards, vast prairies into farms, from ocean to ocean life is teeming. As a church we have endeavored to keep pace with this marvelous growth, and sighed because we could not do more. The vision of our fathers has become discerning like that of a high-soaring eagle. The veterans of our Synod have not spared themselves. Their generalship has been clear, cool and decisive. Our older church members have acquitted themselves well that they might retain God's truth and transmit it in purity as the choicest inheritance to our youth. Fathers and mothers are nearing Jordan. Will you pray that their drooping mantles may fall on you in a two-fold measure? You are to maintain and guard present possessions and constantly add new. You are to develop your-

self and the work simultaneously in doctrinal graces soundly and well. Will you do it, young friends? You are to be the army of invincibles. Will you prove such, young friends? In carving the future destiny, if you do as much in proportion as those have done who are getting silvery crowns in our midst, then our beloved Lutheran church as a whole will be in the front rank in all time to come, the most brilliant star in the diadem of our Lord. Make your possibilities realities. Fathers and mothers will rejoice to see you in the service of Christ and his church. They will speed you as messengers of mercy. Will you gladden or grieve them? Will you say: Dear church, our mother, we are in the vineyard to stay at your bidding, heeding God's call. Constantly interesting yourself for others, you yourself will remain interested. Throwing a cordon around those who are drifting away, you yourself will be kept.

Our parents are bending their steps home to God. They seem to say: *"We shall soon leave you, dear children. Love God and one another. Love the church and the mission field. Prove it by giving yourself and stated freewill offerings."*

In time we also shall reap, if we faint not. We shall be heirs of God, joint-heirs with Christ, to an inheritance that is incorruptible, undefiled, full of glory and fadeth not away. There we raise our Ebenezer. Our motto was: To the highest point have we strived and reached it, our common inheritance, eternal life in the congregation of saints, in the assembly made perfect, gathering from among all nations, climes and ages, clothed in white, saved through the Lamb that was slain. Then the final summons: *"Thou servant, good and true, enter into the joy of thy Lord."*

Go when the skies are brightest,
And smoothest is the road;
Go when the fields are whitest.
And gather sheaves for God.
To cheerful toil inviting,
O, what a blest employ,
When, all our powers exciting,
God's service is our joy.

Go when the way is dreary,
And fears the bosom thrill,
When heart and steps grow weary,
God guides and guards thee still.
O, dally not with seasons,
The weakness nor the pain;
Ask not the Saviour's reasons,
Ye cannot toil in vain.

What though thy foes be strongest,
And cruel be their rage,
The day of conflict longest,
And none thy wounds assuage;
Though fainting now and bleeding,
Doubt not thy strength and shield.
Thou art indeed succeeding
Thou victor of the field.

O blest, divine assurance!
Our weary toil and tears
But sweeten faith's endurance—
A day of triumph wears,
When Christ, his trophies bringing,
Will call from pain and strife,
And we, victorious singing,
Receive the crown of life.

Amen, in Jesus name, Amen.

XII.

THE CHURCH IN ITS PAST, PRESENT AND FUTURE ASPECTS.

By The Rev. John Telleen, D. D., Red Wing, Minn.

When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of Man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.—Matth. 16:13-19.

I. Watch the germ of the future sown in the soil of humanity. The locality is wisely chosen for the greatest blessing which is to penetrate, pervade and permeate all nations.

In the Old Testament are the sources of our faith, the roots of Christianity, the beginnings of the present. You have found revelation accord with your necessities. You have traced the connection from the earliest root to the loveliest blossom. In this revelation has been your education, says Lessing. And in the progress of revelation is the progress of man. But education is a revelation. And the end of education is salvation. This salvation is the gift of God.

The prae-christian world God led by the way of luxuriant self-development to the utmost bound of capability, and consciousness of their limitation. The heathen have the revelationless history of mankind left to itself. Our race's true bond of union is God. Upon Him depends true humanity.

The track of revelation alone lies through primitive times. Its essential is the remembrance of an early departed time of happy intercourse with God, of which man by his own fault became deprived, for which he is nevertheless adapted. Legends from all over the world reach back to primitive times and point to a future.

The eleven first chapters of Genesis contain a history of all nations' early origin. Revelation and communion with God were enjoined. The beginning is a prophesy of the future. Faith is certainty of that future in spite of the present. Faith plants the roots of existence in the word of promise. But faith is founded on divine revelation. And life's foundation lies in the promise of the future. This revelation of hope is contained in Old Testament history. The fulfilment of the hope is Jesus Christ, His history (a component part of that revelation) its climax. Jesus is the turning point of the world's history. He gave another soul to the whole world: to thought, will, internal and external life. He came from above, uniting Godhead and manhood. He founded His Church on the impregnable Rock.

In the fifth and sixth centuries before Christ, moral and religious reformations passed through a series of civilized nations both east and west. The spirit of reformation seized upon mankind. Confucius flourished in China, Buddha in India, Zoroaster in Persia, Pythagoras and Socrates in

Greece, but neither subject, method, nor doctrine could bring about a real reformation of human life with respect to its deepest and most secret feelings, of moral and social order. They did not tear down, and could not build up. The nations' decay was not even arrested. Exalted personalities, brilliant genius, philosophical systems, poetical blossoms, moral energy and will, bring no true, inward renovation of mankind. "He that is of the earth is earthy, and speaketh of the earth, He that cometh from Heaven is above all." Christ is the revelation of God. Without Him there is no tie between God and man, or between man and man. A feeling of personal need was felt. It was a hunger and thirst of souls. "What is truth?" they asked. Finding it not, "They murdered their own souls," as Augustine says, *Man must have truth or die. He is thus created and formed.* Many sank into sensuality. Others urged towards the realms of truth. In the Acts of the Apostles we meet God-fearing men, who are the blossoms of the heathen world. Among the Jews, "The quiet in the land waited for the consolation of Israel." The Word was made flesh, it dwelt among us, full of grace and truth." The power of Christ's agency was the sword of the Spirit, His Word. He died to give life to the dead. His kingdom is founded in the hearts of mankind. His work and love belong to all nations. "Lifted up, I will draw all men unto me," He said. He infused a new soul into the world. It is *love*. But love must be practiced, not only preached. "*All who love in the service of all who suffer.*" "God so loved the world that He gave his only begotten Son!" "I have but one passion, it is He and He alone." (Zinzendorf.) "The love of Christ constraineth me," says Paul. But obliterate faith and you annul love. "Faith worketh through love." This work is to, "Go into all

the world, preach the Gospel to every creature, baptize all nations, teach them all I have commanded." Thus Christ founds His Church. The whole family of nations, with diverging points of difference, become one in Christ Jesus. And that through the preaching of Christ crucified. Christ's kingdom is the greatest fact of history and greatest blessing to mankind. Thrones totter, as we sing in the Swedish hymn, nations vanish, but Christ's Church abideth. It has been sorely tried. It will be yet. But, "We shall be more than conquerors through Christ." Let this encourage you, my brethren!

The church has had a varied and checkered history, yet ever innate the same. "The Apostolic Church" has been looked upon as the ideal. In those early days we get a clearer and loftier view of the work of God than in succeeding ages. "They continued steadfastly in the Apostles' teaching, and fellowship, and in breaking of bread, and in prayer. The multitude of them that believed were of one heart and of one soul."

The old world had raised two questions, "*What is truth?*" "*Who is my neighbor?*" The former was put by heathenism, the latter by Judaism. Christianity answered both, by pointing to *Him*, who is "The way, the truth and the life" of all who come into the world. In heathenism the foundations were worn away by criticism. Philosophy was fluctuating between conflicting opinions. The soul of man, hungering and thirsting after truth, requires *certainly*. "Without God, without *hope*," says Paul. Judaism had had the shadow, now came fruition the fulfilment of the promises.

In the Christian Church is not "Jew or heathen, man or woman, all are one in Christ Jesus, one heart and one mind."

“Neither said any that aught was his own of what he possessed, but they had all things in common.” Such a spirit would pay our Synodical debts in one day.

With Christianity a new history began for women, for children, for slaves. All are fellow-heirs of salvation, and co-workers with God. Labor was dignified. “He is greatest, who can serve most.” Christianity does not change nature, but glorifies callings. But who can sketch the broad lines of the march of the Church? Herder and Lessing call this, “True philosophy of history.”

Bursting all narrow-minded fetters, Christianity preserves its world-wide mission. Forms will change, but the church is ever the same. “The faith of the fathers is preached in the language of the children.” *Lutheranism in America exemplifies this more and more.*

Such was the origin of that new spiritual kingdom, whose ruler is in heaven, whose sway is exercised over men’s souls, whose law is love, who makes all things new, abolishing human selfishness, and girding the earth with the bond of peace, fills each heart with good will.

Note the progress of the Church! One-third of the 15½ 100 millions of people in the world bear the name “Christian.” Mission stations are skirting and dotting all heathen lands. The Church’s unifying power is in *doctrine, constitution and worship*. In one generation was this power of God unto salvation made felt in Asia, Africa and Europe. The gentle and invincible power of the Gospel of Jesus Christ sank its roots penetratingly down through all obstructions, disintegrating all. “Graves were first filled, then churches.” Cities and towns were then, as they are now, keys to the country. No one form of government was found

essential, though Cyprian of Carthage believed the unity of the Church rested on the Episcopacy. Enthusiastic love for God and the brethren distinguished the early church. This was never understood by the cold world. But God is no cold, scientific conviction. The heavenly realities are more certain than our lives. We are *in*, but not *of* the world. We are *in* the flesh, but walk not *after* the flesh. We dwell on earth, but our conversation is in heaven. We are poor, yet make many rich—persecuted, we bless. "*Christians are the soul in the body of humanity.*"

The ancient Church "covered 600 years," "The mediaeval Church 900.

The conversions of nations were not always the deepest. Bishop Boso of Merseburg asked the Slavs to sing, "Kyrie Eleison." As they did not know what this meant, they sang "Merivolsa," that is, "The Earl-king stays in the woods." In the church of Thossen, at Plaven, the warlike Martin is painted above the altar with this superscription, "Martin, our and your Thor."

The summons of the bell, the tongue of the church, called to consecrate every turning point of life.

The school went hand in hand with the church.

Christianity stamped its impress on the languages.

II. And the modern church is the required answer demanded by the Middle Ages. It was demanded by secular as well as ecclesiastical progress—by such witnesses as the Waldenses, Wickliff, Huss and others. The answer came, when God said to Luther, "*The just shall live by faith.*" This brought, what Augustine says we were all created for, "*Heart-communion with God.*" It is the stand on the everlasting Gospel of salvation through Christ. This brings an

energizing spirit, breathing with the future. This causes gigantic expenditure of energy. This makes *bold self-consciousness*. Luther said, "I am known in heaven, on earth and in hell." With inexorable steadfastness we pursue the narrow path of truth. Authority of Scripture is the corner-stone of Protestantism. What striving for peace, unity, repose in our days! They are only found in the enduring essentials of *Christianity*. These bring peace for time and eternity. "God has planted discontent in us as a spur, to renounce idle days." William II.

The *east* taught *revelation*; the *west*, *new life of faith*; orthodoxy pure doctrine—it is all these, but beyond and above all, personal communion with the Father, through the Son, in the Holy Ghost.

Our Synod, we make bold to say, has a special mission in America, yet not for America alone. "I live and shall die in the persuasion that our principles are those of truth. Let us hold fast that which is eternally true. We shall then meet above to contemplate the great acts of God by the light of eternity."

Our age is one of mental agitation on religious questions. *We are passing through a crisis*. *You* are to endure it, and enable *others* to stand fast. The result will be decisive for the future.

View briefly the present condition of the church: Its work, prospects, duties and means of fulfilling them, its internal and external relations, in what manner the spirit within exhibits itself in conflict with the anti-Christian spirit, the motive powers and immediate aims which consciously or unconsciously determine her present life, the

mutual relations of that life to modern civilization, science, the state, national and social progress, etc. An extensive and varied field of view, truly.

The Church of to-day is affected largely by the present age. The Church has her own sphere, treading her own path through history, yet not independently. She affects and is affected by secular circumstances. Every intellectual force, every current of public opinion, reach on to the Church. This she has in common with Christianity, of which she is the depository. Whatever happens in the province of religion, leaves its impress on secular history. And general events of the world determine and shape the history of the Church. To survey the church we must get sight of the heart of the age. *The X-rays of the search light of truth must be brought into requisition.* We find that *our Synod, the universal Church and the whole world* are passing through a *transition period*. All are laboring at reorganizations. The old is dying out. Such is the inexorable law. The new is in process of formation. In consequence, everything is in a state of ferment. Much that exists, is already falling into ruins. We see only in part what is in process of formation, and this in faint outlines. The present is oppressed with a sense of uncertainty and insecurity and selfishness. This is not the least evil of the times. "He findeth not, who seeks his own. The soul is lost that's saved alone."

The last decades we rejoiced because the hidden treasures of our church were brought to light in America. In faith and practice we were again becoming unified. Church activity received an impulse in the mission work at home and abroad. Church societies attained an unprecedented expansion. A zone of schools, and charitable institutions,

manifesting a love that seeks to do good to all, encompassed the land. Many-sided and energetic work in the interest of Christ's kingdom manifested itself on all sides. The testimony of the Church was fuller and purer. Sincerity in the faith was shown. True orthodoxy and true piety joined hands. Have a *heart*, a *heart*, a *heart*.

But the church has had and has to do with powers that attack her, from within and from without, and that in a manner they never did before. The rife opposition we experience is no novelty, but the manner is. Science is aggressive. It has a large following of the self-possessed of to-day.

The Church strives for a healthy internal renovation, wishes to meet a healthy demand for a true transition, struggles for external possession, and, we may well say, position. These characteristics mark her present condition.

And our age clamors, "Who is Jesus?" "Are the Holy Scriptures inspired?" The heart of Christianity, the nerve of the Church's life are involved. Not only our theologians, but every Christian, must answer these questions. These questions were not only since yesterday. Naturalism and rationalism have crossed swords with the church before. Christianity, as the greatest miracle, has outlived every attack.

But, sadder yet, there is a great gulf between the faith of the Church and the majority of her members, yea, many are not even members, yet Lutheran in name, and millions are found in America. There may not be outward opposition, but there is inward declension, and this explains, in part, the empty pews, and the empty treasuries of the Church. If the prevailing disposition of the age be not an irreligious one, it is, on the whole, not a churchly one. Yet

let me say it, and I say it with thanks to God, our Lutherans with all their failings, are the most religious, all things considered, of all churches. Treasure the heirloom! But be not tempted to give anything instead of the Gospel. Neither place the food so high that even a giraffe cannot reach it, as Dr. Roth said.

Voluntary sacrifices for church purposes are often sought in vain. *You must lead, if others shall follow. You must run if you would chase.* In Halifax, Nova Scotia, Rev. Gandier gives \$5 a week for missions abroad. As a result, his church, that gave a few hundred dollars annually, now gives several thousand a year towards converting the heathen world. Many well-to-do Christians die, without remembering the church-work in their wills. Many who have studied *here* become rich, but do not handsomely for their Alma Mater. How can we forget our dear mother? How?

A widespread mistrust against all church-work, among all nations, in all lands, is found. Retrograde tendencies are suspected. It will be part of your work to correct these false impressions. This will be in line with your other work, one of education. There is a sad want of an intelligent understanding among us in respect to whose we are—The Lord's—; whose our possessions are—the Lord's—; whose our institutions are—the Lord's—; whose our mission work is—the Lord's—; whose all the works of mercy are—the Lord's—. Should the Lord go a begging? Never!

Combined efforts, secretly and openly, are put forth to alienate children of the Church from her. This is oft to create, at least, a spirit of antipathy. You are to be loyal, persuade others, not coerce. Humane, you are to lay hold of humanity as it is. Brought into the glorious liberty of the Son of God, the children of the Church will serve God

in the Church. Tosquille says, "A people who would be free must believe, and a people who will not believe must serve." Service in sin, brings wages of death. Freedom with us has lost its corrective. Alienation and separation have superseded unity. Many pursue earthly things. Even pastors are thus tempted. And an increased tendency to luxury exists. Yet Christianity is not, "One long sigh to heaven," though we do sigh, weep and pray because of these things.

We rejoice because science and the Church are not antagonistic. Revelation, whose representative the church is, has itself become a science. Newton took off his hat whenever the name of God was mentioned. Was he not greater than Lolanda who said he had surveyed the heavens with the farthest reaching telescope, but had not found God? Can the dissecting knife find the soul? Knowledge is power, but not omnipotence. Socrates showed it conscious of limitation.

In our day and country we need also learn that national selfishness and national arrogance are not compatible with the vocation of a Christian; shall we say a Christian gentleman? Christianity repels forced exclusiveness and mutual contempt. In this land the nations in the church must amalgamate. It is impossible to avoid it. Each one has its weak and its strong points. The weak belong to the world and must be overcome by faith.

The Church is often rent within, torn without, uprooted by intersecting forces, unsupported by public opinion, insufficiently upheld by her own children, injured by zeal not tempered with wisdom. With all, she stands, seeking and saving, purifying and preserving, striving and praying, the friend of souls, rescuing bodies, the nations' guardian, the missionary of the world.

In more than one sense it may be said that our lot has fallen in trying times, though in pleasant places. These times try the church's metal. They are times of great possibilities. Will the children and servants of the Church do the right thing? Our age is called one of unsolvable questions. But the church does furnish answers to the forest of queries put to her, if these questions contain common sense. Otherwise we answer as Luther, when questioned, "What did God do before creating the world?" Luther replied, "He sat in the hazelbushes cutting switches for such foolish questioners as yourself." Yes, the Church furnishes the solution to the enigmas which the age presents to us.

But the Church can only then teach, when she herself is ever taught. She can edify, when being edified. She can give the pure milk of the Word, when receiving it for herself. If she would work, she must eat and drink. And in this strength she goes forth winning souls for the Lord, yet they become her own children. Her seed-time is her harvest, her labor her reward. This is as true of the Christian world, where she is to cherish Christianity, as of the heathen world, where she is to propagate Christianity. She is to work up what has been acquired and acquire fresh material. In this two-fold work she shows resistance and retention. Fresh forces ever place themselves at her disposal, especially true of our church in America. If we as a Synod have attained the zenith-power, and will now decline, as one of our prominent men predicts, remains to be seen. This same forecaster of future events claims, that when our church in America will have but one language, and be united in one mighty Church-body, she will make such strides forward as she never made before. The Lord grant it!

When Israel returned from the Babylonian captivity and rebuilt the ruined walls of the city, one hand held the sword, the other did the work. We must needs give battle, "fight for peace sake." Self-defense demands it, conquering the world requires it.

As a church in America, we can be called the daughter of the "Mother Church in Europe," but Mother's dress does not fit the daughter, at least not as it is. It must be made over, if we are to wear it. Yet many prefer a dress made of whole goods. From God's Word, with abundant means, we can extract fresh treasures. Or as Luther says respecting edification, "Shake the tree, till it yield its lucious fruit."

The Church must not lose sight of the proper relation between faith and works—or faith and faithfulness. Paul and James need go together. The Lutheran and the Reformed Churches show a marked difference in this respect. Comparing ourselves with others we need to pray, "Lord increase our faith"—increase our faithfulness!

Many are alienated from the Christian Church and her services. You will effect a bettering this. Continued study is required. You must be down on your knees. Wait ere you go! Tarry ere you leave! Go back, if you would go forward! Learn weakness if you would grow strong! Ever content, praying, trusting, working! He leadeth you! When man walks with God, his voice shall be as sweet as the murmur of the brook, and the rustling of the corn. Much of the pastor's work must be done in calling, hand to hand, knocking at the doors of the parishioners. And then, "Who does the best his circumstances allow, does well, acts nobly, angels could do no more."

Our Church has a special calling to give the preached word in America, pure, simple, training, edifying, be a light, a leaven, life *in, for, with* God. This need be restored to the whole Church, not because it is old, but because it is good.

Symbolism has received more attention in the church of late years. I wish it had been thus thirty years ago. More co-operation on the part of the people is needed. Without this much becomes unpracticable, yes, impossible. This is no encroachment on the clerical functions, but increases the efficiency. And suspicion of hierarchial tendencies is thus averted. The Church as an earthly institution, is sometimes lost sight of, though that danger was greater a quarter of a century ago than it is to-day. Vital Christianity is to become the property of the world, then will the public conscience become more tender, Christian morality be maintained and the Christian mind saturate the popular. A great and mighty task, truly! The head of the Church can alone accomplish this, yet through His servants. Would this be a miracle? "Miracle is the child of faith," says the poet. And is not faith the child of miracle? It is born of grace. Is not that a miracle? The Church wants a narrow conscience, a warm heart, strong hands, swift feet. When a diseased body becomes inwardly sound, the outward symptoms of malady gradually disappear.

Political cunning has entered the Church of to-day, and its trickery and scheming threaten the Church's very existence. She needs ever walk in singleness of heart. But she must approach politics with a Christian conscience, without becoming a political party. *She will leaven all with the Word of God.*

III. The future of the Church depends upon the religious and moral cultivation and training of the rising generation. If deprived of this right and duty by state laws, the Church must supply the need and want through pastoral care. This is vital. Without it, she will die, strangled to death. Extraordinary times demand extraordinary means. Above all consecration. Between plow and altar: "Ready for either."

The Church of to-day cannot ignore the *press*. She can not cater to it, but she should harness it to her chariot and thus consecrate it to serve the Master with the mighty influence it wields.

The *associations* of our times very often and very largely wish to supersede the Church. The theatrical clashes with the practical. God shall give you in all things wisdom—"In secret have I said nothing." Noble living, generous characters, spiritual delight, springing from familiarity, with loftiest ideas of human mind, spiritual power which saves each nation from intoxication of its own success.

Personal intervention is needed. And that by all the members of the church. The non-clerical are sometimes welcomed where the door is shut against the cloth. The women can do work men cannot do, not only in India but in America. Elizabeth Fry presented eight daughters, seven sons, twenty-five grand children to the king of Prussia and yet did much for the world.

The Church not only welcomes but nourishes art, pure and sanctified.

The Church of to-day dare not forget, that she is to lay a deep and broad foundation for the future. One man now counts for ten, one hundred years hence, yes, it may be a

thousand. One hundred dollars now, count for \$1,000 in the future. The possibilities of to-day can hardly be overestimated. It is a great thing to be born, but especially in an age and a country like ours. Hence the importance of our *Emigrant mission, city missions, deaconess work, hospitals, orphans' homes*, and last, because not least, *our schools* in general, and in particular our *higher institutions of learning*.

In the Church is place and room for each and every one to be saved and to work.

Find your place! For this cause have all come into the world. "Be hard on yourself and the world will be easy on you." "A daily beauty in his life makes me ugly."

As to the future, what the church is she will be. Her history is progressing along the line of truth and truth only. Hers is an indestructible vitality. Every acquisition is but a starting point for fresh efforts. Even apparent retrogression is but a preparation for new progress. The Church never grows old. In her is the secret of perpetual youth. "She renews her years like the eagle." She bears the image of Christ, is the mirror of His life. The vessel may be shivered, but the Gospel treasures remain! She deals with epochs as with individuals. She sanctifies the inmost parts of a generation's life. On *earth* she is *militant* and can have no success without incessant conflict. This conflict increases with the course of time. The more deeply she makes an impression, the sharper will be the conflict with the powers of darkness and the prince of this world.

The *church triumphant* will be consummated when the Gospel has been propagated throughout all the world, and a declension in Christendom has set in. Let not the Church be led into *pessimistic paralysis* or *optimistic by-paths*, but

look to Jesus. "Only cast not away your confidence, which hath great recompense of reward." "Ye have need of patience, that after ye have done the will of God, ye may inherit the promises." "The gates of hell shall not prevail against the Church."

The Church of the future is one of love, yet *separation*, separation from the world; in the world, yet not of it, "The Johannean Church." This will effect her *numbers*, but not her *life*. Apologetics must thunder forth. This will not bring popular plaudit, but oppression, yet thus will she gain her greatest victories. Napoleon said, "You may fear, but you should never say so." Let the Church carry this maxim into practice. Her Lord says, "Fear not little flock—I will give you the kingdom." Vain have all the attempts been to hurl Christ from his throne. Renewed attempts will be made. Fear not. "What in them will be new, is not true; what is true, is not new." All opposition shall subserve His purposes. The Church will all the more profoundly comprehend the truth, and the more widely disseminate it. Let the Church but satisfy the soul's longing in life and in death. None can live in opposition.

Yet the pastoral office is held in high esteem. This is proportioned to the personal qualities of the incumbent. In redemption lies the deliverance of our age and of the ages to come. Salvation alone gives rest to the ages. Spiritual education of the heart ennobles. The Church hopes when states despair. In darkest hours she walks in light. The Church's future stands out in brilliant relief to a decaying world's dark background. With Paul she will know nothing save Christ and Him crucified. In the cross of Christ she glories, "Towering o'er the wrecks of time," and in this she shall conquer.

There is a future for the Church, and our Church is the Church of the future. She is possessed of indestructible vital powers. Great battles are before her. Great tasks are laid on her, but yet greater is her strength. "We shall be more than conquerors, through Christ, who strengtheneth us." And—the sun shines behind the clouds. She is nearing her glorious consummation. In the crisis, great personalities, when needed, come forth, reared under the cross. For such greatness let no one seek. It is enough to be a Christian, a child and a servant of the Church, receiving, as we enter into rest, the Master's, "Well done, thou good and faithful servant," *not successful servant*. Amid all, "Jesus Christ the same yesterday, and to-day and forever." "And He is the head of the Church," in all ages and forever. Amen.

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